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THE GENESIS OF GENITALITY *

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The concept of a genesis of genitality is actually a psychoanalytic one, although the genetic viewpoint really referred originally to the sexual *impulse* as such, as fundamentally shown by Freud in his "Three Contributions to the Sexual Theory." Freud's discovery of the infantile sexuality, especially of the so-called pregenital sexuality, and the primacy of the genital zone resulting from its overcoming, belongs to the genesis of genitality in the narrow sense. The definite and timely accomplishment of this primacy of the genital zone and its importance for the normal sexual development and for therapeutic prognosis has been lately specially emphasized by Reich. But just recently Ferenczi attempted to point out some subtler mechanisms of this development from the pregenital to the genital stage. I refer to the so-called Amphimixis, that is, the displacement of anal and urethral mechanisms and energies to the genitals, explaining especially the process of ejaculation in men. Linking on to this Helene Deutsch has concluded from analytic experiences that the displacement of oral libido to the vagina is essential for the full development of the feminine genitality.

But the question now is, when and how this process of development to the normal adult genitality is started and accomplished in *the child*: that is, what libidinal energies are displaced, by means of what mechanism this displacement occurs, what inhibitions are to be overcome and what we have to consider as the result of this biologic adjustment.

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This problem, above alluded to, is that on which this investigation tries to throw new light. For this purpose we have to bear in mind not only the energetic problem of libido displacement from one erogenous zone to another, but we must also take into consideration the traumatic privations which apparently are necessary to start the phylogenetically preformed mechanism of displacement, and so to guarantee the continuity of the biologic development. The closer study of the mechanism thereby brought into play will enable us to recognize more clearly than before, the obstacles responsible for arrests in development at definite points, leading to fixation at or regression to earlier stages.

Let us now start from the well-known final aim of this infantile development which Freud has described as the *Œdipus complex*, in the narrow sense of this concept. Then we can say with regard to the problem now specially interesting us, that we have to pursue the way in which the child, from its originally purely biologic libido relation to the mother, accomplishes the sexual and social adjustment to the *Œdipus situation*. In the course of his analytic investigations, Freud first recognized the *Œdipus complex* as the kernel of the neuroses, in so far as the individual fails to accomplish it. Later on he had to expand this concept with regard to the normal, to the extent of including in it the whole specifically human psychical structure built on top of the biologic. Psychoanalysis after having traced the further course of the *Œdipus complex* in neuroses and in the normal life of the individual and of the race, has latterly begun to take interest in investigating how the child arrives at this sexual, and socially most important, adjustment and why it should fail in it. In my book, *The Trauma of Birth*, I have tried to conceive this problem in its deepest psycho-biologic level. Now I want to consider it from other levels also related to the pre-*Œdipus situation*, but more closely linking on to what is already familiar to us.

The psychologic question how the child accomplishes the *Œdipus complex*, we had to ask ourselves first with regard to the girl, after we had recognized that for the child of both sexes, the mother represents the first and in the beginning, the only libido object. We had to ask ourselves how the girl accomplishes the complete change of the libido object; that is analytically speaking, how the girl is able to transfer the greater part of the libido originally relating to the mother only, later to the father and subsequently, according to her biologic rôle, to another man. We certainly do not forget that the

biologic attraction of the sexes will thereby be a strong impulse. But the real analytic, that is, the specifically human problem, lies beyond this general biologic evidence. Precisely the analytic study of the neuroses has taught us how many women never completely accomplish this task. This shows that this biologic tendency must be definitely interfered with by strong obstacles which seem to be founded in the specifically human development of the psyche. The origin and nature of these hindrances have been partly discovered by analysis, yet the last word with regard to the solving of this problem has not yet been uttered.

I do not intend to concern myself here with the above-mentioned specific problem, but want to discuss the wider problem as to how the Ego in general attains its object; and indeed with regard to the accomplishment of the Oedipus situation, characteristic not only for the human sex life, but also for proper social adjustment. For this purpose we have to look upon the whole problem from a new viewpoint which shows us that not only the girl but also the boy has to accomplish a similar displacement and adjustment with regard to his sexual object. Formerly we have perhaps underestimated this, because the original biologic relation to the mother seems to continue into his mature life, although on a different level, namely the genital. The analysis of neurotic men showing arrest in development, combined with sexual perversions, enabled me to recognize and precisely formulate the boy's task of normal sexual adjustment. This knowledge, together with other experiences will then throw some light also on the specific problem of the genesis of the genital development in women.

The task of the boy in the attainment of his genitality, which is first attempted in the Oedipus situation, consists in this; *to possess the mother (woman) on the genital instead of on the original oral level*. Let us at once establish that this never fully succeeds, that always a considerable part of oral libido is activated and satisfied in the normal sex act. Indeed even the fullest accomplishment of this aim, namely the complete sexual subjugation of the woman is accompanied not only by sadistic gratification on the genital level, but also on the oral level, as biting or violent kissing show. But we are less interested here as to how much of the suckling's oral-sadistic subjugation of the mother is carried on in normal and perverse sex life, than as to how the remainder is to be displaced to the genital level. From our knowledge of the numerous perversions and

neuroses, we are inclined to say, that mostly only a minor part has been displaced to the genitals. From an energetic point of view the problem is not to explain the tendency to hold fast and to reexperience the primal pleasure; this is rather the obvious presupposition. But the question is, what are the mechanisms which enable the reestablishing and continuation *on a different level*, and the still weightier question how the resistances are to be overcome which hinder even the partial renunciation of former ways of gratification opposing the accomplishment of displacement.

As a result of my analytic investigations, I would like to first of all announce that *masturbation in the suckling* is the biologically preformed mechanism of this displacement. This starts namely, from the sucking of the finger, which as we know is accompanied by rhythmical tugging (playing) at other parts of the body, soon leading to rhythmical stimulations of the genital zone by the hand (finger). This I would like to call a purely mechanical masturbation on account of its being obviously biologically prepared, although soon leading to real infantile masturbation which is consciously performed in order to gain pleasure. But this latter soon brings about the guilt feeling, the genesis of which at this early infantile stage, we will deal with later. This first conflict at the genital stage apparently seems to repeat the weaning conflict at the oral stage and therefore very often manifests itself in infantile disturbances with regard to eating (vomiting, anorexia, etc.). The destiny of this conflict decides when and how the genital primacy is reached, and so decides the form, kind, and intensity of probable later inhibitions and regressions. But in any case the child's later masturbation signifies the accomplished displacement of oral libido to the genital zone, and with it the discovery of the same as a source of pleasure and a substitute for the mother's breast on its own Ego. On account of the unconscious phantasies accompanying it and the guilt feeling connected with it, I would propose calling this later masturbation an "*oral*" one. For it is a matter of more than a mere awakening of the biologic erotogenicity of the genital zone which is actually performed by the urethral functions plus the inevitable stimulus from the maternal care (washing, caressing, etc.). Rather is it a matter of displacement of the oral-sadistic libido which I consider most important for the genital function and which is accomplished by means of the masturbatory mechanism. Without this, the genital zone could not advance but would remain at the same level as for example the

anal zone, which always gives a certain amount of pleasure too, but rather as a passive by-product of its biologic function than as an active independent source of pleasure.

With regard to this displacement of oral-sadistic libido from *above downwards* we are almost tempted to say that the already mentioned task of the little girl looks simpler compared with that of the boy. Because with the girl it is a matter of two anatomically similar erogenous holes (the mouth and the vagina), which are stimulated and gratified by the introduction of another erogenous (erectile) organ (nipple and penis). Whereas with the boy the anatomical parallel does not exist and therefore the displacement mechanism in some way must be more complicated. With the girl on the other hand, the difficulty lies in another direction, namely in this, that the real female genital (the hole of the vagina) can be discovered and accepted (as a libidinal substitute for the mouth) only at the mature stage of genitality. On that account so many women remain frigid in the vagina. The penis on the other hand, as a substitute for the breast (nipple) seems to belong to the earliest infantile "sex theories" and enables the little girl to transfer a part of the oral libido primarily belonging to the mother (breast) to the father (boy, man) because he seems to possess in his penis the most important organ representing the mother, namely the breast (substitute). Here arises the concept of the mother with the penis, a phantasy indicating definite displacement from the first libido object the mother, to the father, whom the child first takes as the mother with a penis (instead of breast). The well known shock of neurotic women at the sight of a large (erected) penis and the recognition of its real significance turns out to be to a great extent the result of the infantile disappointment that this masculine organ is actually no substitute for the breast in the infantile sense, belongs so to speak not to the mouth, but to its genital substitute the vagina. With regard to the girl's infantile genital organ, namely the clitoris, it struck me previously that the most deeply repressed and most vigorously defended masturbation phantasy, with its localization on the clitoris, primarily referred to playing with the nipple (sucking), and only later by identification of the clitoris with the recognized penis of the boy, becomes sexual (genital). Likewise in the boy, the primary content of the masturbatory phantasies, namely the breast (sucking), is later replaced by phantasies referring to the female genitals (mother). Originally however, the masturbatory activity of the little girl on the clitoris has the same signifi-

cance as with the boy, being a continuation of playing on the breast (nipple) and so from this side also, has its biologic foundation. Certainly the girl, by later comparison and identification of her clitoris with the penis, lays the foundation for certain difficulties known as castration complex, which complicate the way to the above mentioned simple aim.

In the case of the boy, the finger substituting the nipple is replaced by the whole hand (forming a hole), which first of all substitutes the mouth (as hole), when the displacement to the genitals takes place. This has lately been considered by Bernfeld as a mere symbolic substitute, whereas I see in it a biologically preformed mechanism. At maturity the semen becomes in this connection a substitute for the milk (see Stekel's "symbolic equation") so that one may describe the final masturbation as an adequate substitute for the act of sucking at the narcissistic stage in the development of genitality. But here the anatomical distinction between the sexes comes in and conditions an important difference with regard to the masturbation mechanism. With the boy, as pointed out, complete substitution for the sucking act is gained, namely, penis equals breast, hollow of the hand equals mouth, ejaculation of semen equals milk. With the girl on the other hand only partial substitution is possible, namely, playing on the clitoris equals nipple, with another nipple substitute namely the finger, which only later becomes the penis. This important difference not only later constitutes the castration complex, different in each sex, but also helps to accomplish the final aim of normal heterosexual development. This final aim is with the boy as said before, the genital subjugation of the mother, whereas with the girl it is the identification with the mother accomplished not only by substituting the vagina for the mouth but also by means of narcissistic cathexis of her own breasts with oral libido. And so in this way the girl, by liking her breasts and wanting them to be sucked, is compensated for the lack of the penis and semen, which as we pointed out are only unconscious substitutes for the primary libido gratification. I would like here to point out, that the neurotic generally shows the reversed result of this normal genital accomplishment, namely, with the man, a strong mother identification mainly shown in unconsciously considering the penis as breast; with the girl the strong tendency to subjugate in a genital way, well known as "masculinity complex."

The above mentioned mechanism which enables the displacement

of libido from above downwards, is the *possessive impulse concentrated* at that time *in the hand*. This possessive impulse also phylogenetically preformed, owes its specific characteristic to a contribution of oral libido. With regard to the repressed aggressive tendencies betrayed by most neurotics, one would be inclined to say that along the way taken by the displacement of the sadistic libido from the mouth to the genitals, a good part of it remains so to speak in the hand. This lends to the gripping instinct, recently described by Bernfeld with reference to the suckling, its specifically human characteristic to possess, which in the suckling obviously aims at oral incorporation. This mechanism is a kind of conversion which transfers sadism from the mouth to the hand. May we add here that this hand-sadism manifests itself later on at the genital level in the pleasure to seize and to touch, but normally expresses itself only in a form of inhibited aggression which we call tenderness. Therefore aggression can express itself fully from time to time, on the genital, and originally oral level, a capability which we are accustomed to characterize (at least in the man) as potency. Its visible indication, namely the erection, we could then call a *passagère* conversion symptom of oral sadistic libido ("sexual appetite"). In fact the penis only in erection is discovered and recognized as an active organ for pleasure, otherwise it is passive like the breast or vagina.

This very complicated mechanism which enables the transference, displacement, and conversion of sadistic libido from the mouth to the genitals, throws a new light on the genesis and function of the so-called sexual symbolism, the biologic background of which Ferenczi has occasionally emphasized. The libido displacement from the mouth to vagina explains the unconscious concept of the *vagina dentata*, widespread in folklore, which is not lacking in any case of sexual disturbance, whether of a neurotic or perverse nature, in men. On the other hand in the masculine process of displacement, the penis aggressively penetrating into a hole (hand, vagina) takes on the significance of a tooth (see the masturbatory significance of tooth dreams in men which are unintelligible without differentiating between the first and second teeth). So this symbolism is a (phylogenetic) sediment ontogenetically used as a conductor for the displacement, the driving force of which we recognize in this next stage of teething as oral sadism, manifesting itself in biting. As the beginning of teething may be considered as the biological termination of the weaning, one may assume that with it the whole economic dis-

tribution of libido takes place by means of the above mentioned displacement processes, in that the oral sadism is no longer to be gratified at the mother's breast, but part of it is to be directly continued in eating (biting), part displaced to the genitals by means of the above mentioned tooth symbolism. By this the genital organ changes definitely from a passive one (breast substitute) to an active one (mouth substitute), that is, becomes really an organ for subjugation and for incorporation in both sexes respectively.

I can here only briefly mention that oral sadism manifests itself at the genital stage in a manner apparently contradictory to the biological rôle of the sexes. This probably deepest biological problem of *activity* and *passivity* presents itself at the libidinal stage here in question in the following way. The vagina, namely, takes over the active drawing in (*saugende*) erogenicity of the mouth (in sucking) and the biologically conditioned passivity of the woman is distributed over her whole body, so that a certain amount of prudery has to be conquered by the man's act of courting. With the man on the other hand, the penis originally takes on the passive (giving) rôle of the breast and only later by identification with the tooth takes on the active (seizing) quality which then is communicated to the whole body (ego) and so enables the man to accomplish the aggressive rôle of wooer. However this contradiction between the genitals and whole ego (body) with regard to activity and passivity is based on our bisexual disposition and makes it intelligible that both sexes are able to use either the one or the other way of displacement and accordingly becomes normal or neurotic. This refers not only to their reversed concept of the genitals with regard to their active or passive rôle, but also to what are called femininity or masculinity in general (social behavior, etc.). This opens up new viewpoints with regard to the contribution of the genital or genitalized libido to the definite formation of character.

The deviations from this normal development of genitality, which by the way are not to be qualified as definitely abnormal, may be thus clearly distinguished. When in the man the normally genitalized oral libido is emphasized as the vagina dentata or in the woman the penis as a tooth, then morbid fear of being bitten on the genitals arises. This moreover comes up in the child earlier as the well known fear of castration, of the penis actually being cut off by some implement (hand), which I would like to emphasize as *cultural castration fear* on the social father level of the Oedipus situation, differing from the

biologic castration at the oral mother level (in Stärcke's meaning). The specifically neurotic disturbances of the mature genitality are then impotency in the man, which usually betrays the original fear of the vagina dentata, and frigidity or vaginismus in women. Whilst the different disturbances of ejaculation, besides Ferenczi's explanation of *amphimixis*, yet show clear characteristics of the oral stage in making semen equal to milk (genital spluttering). If on the other hand the child, on account of a strong oral erotism, holds on to the penis as breast substitute, then this, besides the typical phantasies of conception through the mouth, which find their real prototype in biology (mouth breeders), leads to the active perversion of fellatio in the (masculine) woman as well as in the (homosexual) man, where the reversal of the feminine rôle takes place and the mouth so to say is made the vagina. After all the man also normally keeps a good part of the original mouth erotism on the lips, whilst the normal woman must displace more of it to the genitals. On account of this the man is more given to drinking, smoking, and actively kissing, qualities which we say with certain justification are estimated as masculine, and unfeminine. The neurotic illnesses at this stage, are best known and studied with regard to the hysterical derangements of the alimentary functions which Freud early explained as displacements from below upwards. Recently Abraham was able to relate the complicated derangements of the ego in melancholics, to the earliest development of the oral libido.

We have hitherto attempted to show how a large part of the sadistic libido, primarily experienced and gratified orally in the act of sucking, is displaced by means of the hand to the genitals. This displacement begins very early, while the child still takes its nourishment by sucking and is ontogenetically brought about with the discontinuity of this oral nourishment. The decisive step of this displacement process is determined by the weaning trauma, which after the biologic trauma, the cutting of the navel cord, signifies the definite emancipation from the maternal nourishment. I would like here to eliminate the possible misunderstanding that I am now transferring the weight of the trauma from the birth to the weaning. Rather do I want to emphasize the fact that I am using the term "weaning trauma" also only as an apt expression to characterize a definite biologic stage of development which normally causes no harm in a traumatic sense. The real traumatic effect, pathologically so important, lies not so much in the biologically conditioned traumata

themselves, as in the displacement processes between, which initiate or terminate the development. *And so the trauma only then becomes effective at the next biologic stage.* Thus the pathogenic actually lies between the traumata that is, depends upon the more or less exact functioning of the displacement mechanism, which biologically preformed, already is set going before the trauma. From a teleological point of view, it looks as if this mechanism prevents the biologic development from having a traumatic effect on the individual. This is accomplished in that the ego in order to avoid trauma, prepares substitute gratifications by means of which it generally succeeds in paralyzing the shock (see Bleuler's "Gelegenheitsapparat" chance apparatus). In case the displacement does not succeed to that extent necessary for a new adjustment of the shaken libido distribution, then reactions arise which differ according to whether too much or too little displacement took place, and whether it occurred too early or too late. As now in the case of the weaning trauma the decisive displacement to the genitals (by means of masturbation) occurs, a failure in this will be of paramount importance and will work itself out as the so-called castration complex, well known in its pathologic results. Certainly, according to a pregnant remark of Freud's the sexual libido at the genital stage has to be to a certain extent diminished in order to make us fit for cultural adaptation. And so the trauma normally seems to have the function of reducing the sadistic energy to the cultural level in utilizing it biologically at the genital stage for propagation. So the phylogenetically preformed mechanism of displacement initiated in early childhood is continually repeated in the sexual act, which is introduced and accompanied by kissing.

Hitherto, we have only pointed out how this oral sadism is utilized partly in the seizing tendency of the hand, partly in awakening the genital activity, whereas the main part of it remains as biting energy in order to fit the individual for the attainment of his own later nourishment, independently of the mother. All these uses of the primal oral sadism may be described as means for *dominating the outer world* with regard to hunger and libido, or one might say, as the "animalistic" utilization of the oral sadistic libido in a biologic sense. We are only able to grasp the human side when we trace how another part of this oral sadism is utilized to build up inhibitions and regulations within our own ego in order to dam up those aggressive tendencies which otherwise would prevent us from proper social adjustment. Hitherto, analysis has approached the study of these inhibiting factors

within the ego from an understanding of the "guilt-feeling" (see Freud, the Ego and the It). From therapeutic experiences specially in cases of impotency, we have learnt that the releasing of the guilt feeling is followed by investing the genitals with sadistic libido which reestablishes potency. And so there is no doubt that not only the aggressive tendencies of the Ego, but also its inhibitions arise from the unapplied and ungratified oral sadistic libido. On account of its actual prohibition in reality it is thrown back by a kind of damming up into the Ego and there leads to a structure of inhibitions which we recognize as the pattern for the super-Ego, characterized by Freud as "sadistic."

In order to gain a fuller understanding of the genesis of those primal inhibitions in the infant, we also have to relate them to the earliest period in which the mother trained the infant to control its excretory functions. Already at that early time the child is willing to renounce the untimely gratification gained at these zones, at first to please the mother, later, in fearing her displeasure and her punishment. The well known traits of the so-called anal character, namely, cleanliness and orderliness, appear as the final products of a later identification process which has to be accomplished when the object must be given up and which replaces the former obedience towards the same. Whilst obstinacy results from the original protest of the naughty (libidinal) child, never completely tamed. But all those privations are comparatively easily accepted, as for example the temporary withdrawal from the mother's breast, whereas the final weaning signifies a definite and therefore severe loss of libido gratification, which is emphasized by the parental command not to establish the biologically preformed substitute gratifications, either at the mouth (finger sucking), or at the genitals (masturbation). Certainly at that time the undeveloped genital apparatus is yet unable to entirely consume and work off the whole quantity of the sadistic libido becoming free at the weaning. And so the immaturity and inadequacy of the whole genital apparatus at weaning seems to be the final cause for the damming up of the sadistic libido within the Ego. On this, the later sadistic super-Ego is built up by first adding to it the identification with the strict (punishing) mother, when given up as an immediate object for libido gratification, which is then also replaced by one's own Ego (sucking, masturbation).

The significance of the weaning trauma for the development of the later super-ego (inhibitions) can be briefly explained thus. That

part of the oral sadism which at that time cannot be utilized in genital activity, changes the child's earliest obedience, based on love for the mother into inhibitions resulting from identification with the withdrawn and therefore unlovable mother. The mechanism of this process is set going by the oral sadism being thrown back into the Ego which emphasizes the negative component of obstinacy and hate towards the mother as the cause of this privation of libido gratification. In this way the primal ambivalence towards the mother already manifest in the birth trauma is reactivated and emphasized at the weaning trauma and so just at this stage may cause pathological (traumatic) effects. I would like to summarize the primal obedience of the child towards the beloved mother under the name of the *Sphincter-Ego* which owes its real psychological backbone, namely, the sadistic structure, emphasized by Freud, to the orally displaced hatred of the mother, which only later on is to be socially transferred to the father (super-ego). Only in taking into consideration this sadistic revenge towards the bad mother, shall we be able to trace back all the different reactions towards libido objects as well as towards one's own Ego, to their respective levels at which they manifest themselves as anxiety, desire for punishment, guilt feeling, or masochism respectively. The inhibitions built up by the dammed oral sadism not only change, as pointed out, the child's obedience into obstinacy with regard to controlling the excretory functions, but also extend to the new kind of libido satisfaction, genital masturbation, where a certain amount of inhibition is lastingly localized. The well known conflict of breaking this infantile habit, with its alternate desire for satisfying it, seems only to repeat the similar oral experience at the mother's breast. This explains why the infantile masturbation conflict so often manifests itself in hysterical disturbances with regard to food, which again must not be considered as a displacement from below upwards, but rather as a re-placement to its original source.

The inhibitions within the Ego thus originate from the mother relation in the form which Ferenczi called "*sphincter morale*," the significance of which, for the genesis of our ethical standards was previously emphasized by Mueller-Braunschweig. From here, a new light is thrown on the problem of active therapy in Ferenczi's sense (commands) and also on the earliest biologic training of the child by the mother, in that the latter undoubtedly has to be active, that means, to give definite commands, whereas the psychoanalyst, should avoid exactly imitating the mother in this way. I cannot enter here

into therapeutic problems, but would only like to mention that this makes intelligible why the analytic technique has to be relatively passive in comparison to education. The infant's reactions described by child analysts (*i.e.*, Melanie Klein) as "guilt feeling," are, from the understanding of the above mentioned mother relation, made also theoretically intelligible, long before any father identification and the subsequent erection of the super-ego has taken place. These latter only repeat the biologic process on a social level.

At the genital stage, the oral sadism will manifest itself with regard to the object-giving libido, only in the inhibited form of tenderness (caressing) which is really only a return to the original relation to the *beloved* mother whose tenderness the child soon adopts, in that it learns from the mother how to love. In this way also, the child becomes able to give up gratifications and habits which the mother despises, and therefore is rewarded by the mother's tenderness. The return from the oral-sadistic relation towards the mother to the original tender relation is finally accomplished in the (Edipus situation, where the boy has to captivate the mother in a tender (inhibited) way, similarly as the girl has to win her father. The infantile phantasies of raping or being seduced are sediments of the aggressive or inhibited (tender) component of the genitalized oral libido (see Freud's flow of the tender and sensual feeling). In this sense genitality, understood from its libidinal genesis, may be considered rather as a function to reduce (distribute and weaken) the sadistic libido, the uninhibited outlet of which would be disastrous. This explains also the insatiable character of the libido utilized for the continuation of the biologically preformed propagation function, executed by the genitals. So both sexes attempt to regain at the genital stage the oral sadistic pleasure originally experienced at the mother's breast. According to the above mentioned reasons this succeeds only partially and so complicates the biologically conditioned function of procreation in a manner shown in the disturbances of the sexual functions, characteristic for the human love life. These disturbances are caused by there being either too much or too little oral libido displaced on to the genitals and which we characterize as perverse tendencies or neurotic inhibitions respectively. The normal sex act itself is not only a compensatory gratification for the libido withdrawn at weaning, but also a (sadistic) revenge on the mother for that. According to the predominance of the one or the other tendency, the well known disturbances of our love life result. These for both sexes may be formulated thus, as either too much of a

substitute for the oral gratification by the mother or too much of a *revenge* for her withdrawal.

This whole process of displacement and development from the oral sadistic satisfaction at the breast to the partially regaining of this gratification on the genitals of the *other sex* goes through the very important stage of the narcissistic substitution on one's own genitals, which we know as masturbation. The way thus leads from an object, the same for both sexes (mother's breast) over one's own (bodily) Ego, anatomically different in both sexes, back again to an object of the opposite sex. With the boy to the female (maternal) with the girl to the male (paternal). *This detour over the ego* or more precisely over one's own genitals, contrary to the final aim, we know roughly as the narcissistic stage. A further study of its subtle structure, which I can here only briefly indicate, will be of very great importance for the full understanding of the psychology and pathology of the Ego formation.

Let us start with the first problem how the child comes to seek on his own body a substitute for the loss of the breast (by sucking the finger or masturbation). This question cannot be fully answered here because we do not fully know the genesis of the narcissistic libido organization which I attempted to trace back into the prenatal stage. But the analysis of the symptoms resulting from unhappy love relations, decisively show that the lost or abandoned object is not only sought for on one's own Ego (identification) but also has been treated as a part of one's own Ego, lost as it were by "castration," and indeed is sought for just on account of its having been considered right from the beginning as a part of one's own Ego. Undoubtedly this fact finally goes back to the biologic unity of mother and child, a unity which by the trauma of birth is only biologically severed but never psychologically. The suckling's first attempts to find on his own body (mouth, finger, hand, genitals) still considered as an external object, substitutes for the mother's breast, I would like to consider as an indication of the degree in which the mother has been gradually accepted as an object in the outer world. Therefore the problem is not why the child seeks substitutes for the mother on its body. The fact that it does so is rather a natural holding fast to the mother (breast) as an original part of its own body. Later on when the child goes back from its ego to the object (this occurs fully in the Oedipus situation) then this object is well equipped by the ego with its own qualities. If this is too far extended, then pathological results will follow as the best known of which I would

like to mention the narcissistic object choice of the homosexual, according to his own Ego. I must reserve it for later investigation to show in what way and to what extent this finding again of the self (or part of it) in the object determines also the normal love relation, and the construction and destruction of the Oedipus situation.

Certainly the finger at first, and later on the genitals are kept on one's own body as breast substitutes, whilst the lost object psychologically is not given up but denied (*verleugnet*) in reality, as the fox the sour grapes in the fable. At the same time the Ego tries to make itself independent of reality and is so to speak grateful to the genitals for enabling it to a certain extent to succeed in this. Psychologically speaking, the genitals are charged narcissistically with libido which leads to the surprising identification of the infantile ego with its genitals, expressed in the widespread sexual symbolism of the "little one." This seems to confirm Ferenczi's assumption that the discovery of the self is decisively connected with the discovery of the genitals, but as I would add, as a substitute for the breast. Be that as it may, certainly a part of the oral libido displaced first on to the genitals permeates from there the whole ego identified with them and so narcissistically invests the Sphincter-ego hitherto functioning only in dependence on the object. This creates a certain pride with regard to the controlling of the bodily functions* and so lays the foundation stone for a kind of narcissistic ideal formation of one's own Ego which is the prototype for later ego ideals projected into the outer world.

The boy then links on to this first narcissistic ideal formation when he, for the accomplishment of the Oedipus situation, has to go back from the narcissistically invested ego (genitals) to the Ego (part) objectified in the mother. He is able to do this by taking the father as a prototype, who according to the sadistic concept of coitus, subjugates the mother. Thereby he overcomes his own fear of castration by sadistically using his penis, himself becoming the castrator of the virgin. This final overcoming of the castration anxiety refers in the deepest biologic level to the fear of the vagina and is prepared for by the gradual transference of the inhibiting (punishing) mother-image to the interfering father in whom the so to speak bad mother (with the penis) is objectified. Later on, in building up the social super-ego, the boy then takes the father originally representing the bad mother only, back into his own ego. The father,

* See Kapp: "Sensation and Narcissism," *International Journal of Psycho-Analysis*, VI, 3, July, 1925.

contrary to the mother, has been right from the beginning a strange object of the outer world and so only through his being identified with the mother who originally was considered as part of one's Ego, can he be related to the ego. In the same way as the boy sees mainly the interfering mother objectified in the father, the girl learns to see in the father the kind protecting mother, on account of which she maintains the penis for a long time as a breast substitute, and therefore remains frigid. On the other hand the boy will not lose his fear of castration as long as he maintains the penis as a (passive) breast substitute of which he has been deprived. Originally the mother was made responsible for this loss, at the genital stage the father becomes responsible because he possesses the mother entirely. In order to overcome the castration fear the boy normally has to establish the sadistic tooth symbolism which enables him to narcissistically invest his penis as an inseparable part of his ego (corresponding to the second teeth) and to adjudge the breast as belonging to the mother as an object, in which he apparently never quite succeeds. The girl on the other hand is able to give up the penis as breast substitute only after investing her own breasts narcissistically at maturity and so with a certain pride identify herself with the nourishing mother, an identification which is completed in the discovery of the vagina as an organ for libidinal pleasure and for procreation.

From this, her biologically determined fate in the Oedipus situation, the woman's super-ego differentiates itself entirely from the man's. While he can work out on a genital level, in his father identification, the original oral sadism, instead of having to dispose of it socially, the woman's mother identification grows up as a direct continuation of the primitive sphincter-ego and so contrary to the man, inhibits her sexual aggression and makes her in this way socially adjusted. With the man on the other hand, the socially necessary inhibition of his sexual aggression is accomplished by the fear of castration from the father, characteristic for the man only, whereas the woman knows only of the biologic castration at the oral stage. These differences explain some of the specific characteristics in man and woman which should be taken into consideration in further investigation of characterology and sex ethics (see Weininger, *Sex and Character*). Here we can only say that in general the woman's mother identification will always compel her to maintain rather the ethics of the first maternal command, "You mustn't," (that's not nice for a girl) with regard to her social and sexual behavior, whereas the man will follow the aggressive paternal imperative, "You must."

PSYCHOANALYSIS AND HEAVEN

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One of the outstanding means of approach to the so-called functional groups of mental disorders comprises the study of the relations to one another of the different members of the family circle. The results of such studies have endowed the psychiatrist with a palpable therapeutic adjunct in probably all cases that are capable of appreciating the rôle of the familial factors, and have contributed to a more thorough understanding, though at present an inapplicable one as a curative aid, of the cases that cannot be brought to a comprehensible estimation of their significance. The weight that family influences bear varies most likely in each individual case; in some instances they may be of major consequence, while in others they often assume an academic interest only. Foremost among the various permutations possible in a family group are the relations of the mother to the son and of the father to the daughter. Of course, it would be unwise to lay down any one principle in the consideration of such a broad problem, involving, as it does, so many complicating features. Cases are encountered in which the combinations mentioned (mother-son; father-daughter) have been relatively well-adjusted, cases in which the early, infantile attachments have been satisfactorily sublimated; on the other hand, there are those who have been unable to break the bond; one may see in all their essential experiences the efforts to retain the early attachments.

The embryo is, at the beginning of its being, a part, a physical part, of its mother. It continues to assume that relationship until it is separated at birth. In early infancy its mother tries to reconstruct its intrauterine environment, because she knows that it is then most comfortable. She succeeds when she wraps the child up warmly and removes disagreeable stimuli, such as strong light, varying temperatures, etc. Furthermore, she cares for all its functions as she did when it was in utero; she feeds the child from her own body; she removes its waste products; she provides warmth; she protects it from harmful agents. The transition from intra- to extrauterine

life is made with as few changes as possible. As the infant gradually becomes acquainted with the environment, it is slowly weaned, psychologically as well as physically, from its mother. As this process grows the conditions to which the child is subjected become increasingly more difficult. For instance, a child just at the school age is called upon to adjust itself to issues that are in striking contrast to the relatively simple demands made upon it at birth. The tendency of the child, when it is faced with a problem too difficult for it to solve, is to withdraw from it. That means that the child does not advance. If the problem continues to force itself, the child falls back upon earlier modes of behavior, regressing until it has arrived at a phase of its development in which it is free from the annoyance. Now, this same principle (of regression) is employed in all future experiences—through adolescence, through adult life, until death.

For the sake of clarity we must state that all subjects do not reach the same high point of socialization, nor do all regress to the same level. The variations are many. This opinion holds true, not only in a comparison of individual with individual, but also in comparison with different epochs of a single career.

CASE I

We had the good fortune to study in detail a case (obsessional neurosis) that demonstrates in a striking manner the importance of the parents in the development of a neurosis. Special attention is invited to the tendency in this subject's entire life to retain the earliest-formed fixation to his mother (the intrauterine attachment). Since that was impossible to accomplish in reality, he reached it in his dream-life. It shall be seen, furthermore, that there was a distinct correlation of his fancies (dreams) with his real experiences.

Herman, the patient, is fifty years old. He was first seen by the physician when he was almost forty-seven. During that three-year period (forty-seven to fifty) he has been studied at least one hour a week, which means that no less than 156 hours have been spent with him. He got along so favorably, simply by telling everything that he knew about himself, that the physician almost lost sight of the fact that he was dealing with a patient and generally was in the position in which he could see only the experiences and their explanations; that is, the desire to get at all the material available was of first importance. The physician took the stand of an interested listener and has served in the main as an editor of Herman's productions. The writer has carefully avoided the introduction of any

interpretations aside from those that are very obvious probably to all. In fact, there are practically no interpretations; what may appear as such are only summarizing statements of what the patient has said.

The preponderance of sexual matters is only an indicator of the theme with which the patient has been most concerned. It must be remembered that no leading questions were asked; the patient was encouraged to keep on talking.

His maternal grandmother, as he remembered her, was a keen, active woman, the leader of the household in all of its affairs. She supervised its intramural activities, such as the general household duties, the bringing up of the children, the preparations for the small social affairs; and she was the mainstay in the conduct of their small farm. She was curt, sharp in her replies, commanding and to the point. When her children were disobedient, she punished them. Her general attitude was attractive to Herman; he always felt, from boyhood up, that she was an ideal type of woman, since she was strong, aggressive and at the same time had the kind affection and consideration of a mother. Herman's mother was almost exactly like his grandmother (maternal), not only in general physical structure, but especially in disposition. He recalled instance upon instance of his love and fear of his mother; she commanded obedience and when it was forthcoming was generous in caresses. He held the same feeling toward both his mother and grandmother; as he mentioned, apart from their differences in age, he found it difficult to distinguish them. His mother, throughout married life, as long as his grandmother lived, was under the latter's influence. The result was that Herman was almost as much the product of his grandmother's training as he was of his mother's. As he grew up he was conditioned to derive love and attention by strict discipline in the hands of women. Neither his grandfather (maternal) or father exercised much influence in the bringing up of the children; both were passive; their associations were usually with men. When he was sober, Herman's father sat about the house, wool-gathering. Under the influence of alcohol he was sullen, mean, pugnacious. The patient's earliest recollection of home life was an event in which his father was drunk and was thrashing his mother. "I remember how angry I was against my father; I felt so small and knew that he would hurt me, if I tried to intervene. All I could do was to look on while my mother was being injured. I tried to speak but I couldn't. I remember I used to imagine that I was a giant and was easily

punishing my father. Yet, I always looked up to him as the strongest man in the world and wished I could be like him."

Herman was the oldest of five children. The second child, a girl (Emma), was three years his junior. That means, that for the first three years he was the only child in the family. He remembers the story often repeated about him that he was angry when the sister was born. As he grew older and was told how much Emma looked like his mother, he began to like her very much. Emma had been named after his mother; that enhanced the identification of the two. Furthermore, Herman found out that whenever he showed affection to Emma, he also received commendation from his mother. He was encouraged to love Emma. He slept with her until he was eleven years old; their mother used to tuck them closely together in bed. Moreover, the mother seemed to be particularly delighted to have the two dance together, naked. Herman recalled under analysis (he had repressed the events until then) that from the age of about eight-eleven often several times a week his mother had them, while nude, dance in her presence just before they were put to bed. Prior to that age he had seen that girls were differently built about the genital region than boys were. When he was about eight years old, he asked his mother to explain the cause of the difference, but he was told that little boys must not know of such matters. When he persisted in asking her, his ears were boxed. Through the ages of ten and eleven he frequently lay upon his sister in the position of sexual union, getting "some sort of a feeling" in his genital zone; he could not describe the feeling, except to say that it was pleasurable. In bed he almost invariably lay as closely as he could to her. When Herman was six years old his mother had another baby, a girl; this girl never came to play any rôle of especial significance to him, for by the time that she was five years old (Herman was eleven then) the mother died and the children were separated. Moreover, he and Emma remained in the close relationship described above while the new sister was growing up, there being no competition to interrupt their companionship. They played together peacefully. Their grandmother and mother encouraged him to play as girls do and until they separated later he was a ready candidate for girls' activities. Indeed, none of their early fixations were relinquished to any marked extent.

He recalled, in association with dream analysis, that when he was five and six years old, he used to peep at his mother's genitals. He had heard from older boys that babies came from that region

and that *they could be put back again*. He felt reassured that it could be done, when he was told that it was mentioned in the Bible. At a later age (twenty) he chanced upon the paragraph in the Bible, in reference to the question that Nicodemus put to Christ regarding rebirth, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (St. John, iii:4.) He wondered considerably at its significance. But at the early age he accepted the version of going into the mother (rebirth) as real. The opportunities to gaze upon his mother's genitals were many and he took advantage of them. His mother used to sleep in the same room with him and his sister; all three undressed in the presence of each other without any display of embarrassment. But Herman did grow up with a sense of guilt, because he was chastised for any interest *shown* in his or in anyone's sexual region, while at the same time nudity was prevalent (among the three, viz., mother, daughter and son). His mother never hesitated, when, for instance, she was out in the field with him, to expose herself in answering a call of nature. To him the mother's genitalia were dark; he could not then see the parts well defined; therefore, as he said, they were dark and mysterious and "*gave me a certain feeling of curious attraction. After I heard the story of children going back in again, I wondered how I would feel in there.*" He could not describe what feeling came over him as he meditated over the idea, but he was certain that it was not one of revulsion.

We have covered the salient features of his life up to the age of eleven. This early epoch was of tremendous psychological moment and contained the anlage for his subsequent behavior. His tendencies in the main were to get satisfaction from his mother or from her surrogate, his sister, and to have his father out of the way.

While Herman had his mother with him he was contented with life. The contentment was enhanced considerably by the relative freedom from responsibilities that the preadolescent period offers, and probably, first of all from the adult sexual urge. His mother died when he was eleven years old. Following her death he was almost unbearably lonesome. His sister became the sole object of his affections, but she never adequately met his needs for maternal devotion. For a time he looked to his father for help and attention, for he still had a strong desire to emulate him. Indeed, he often wished to be exactly like his father, a selection which would have placed him in the same relation with his mother as his father had

occupied. He used to say to himself, that, if he were in his father's place, he would never hurt his mother.

When Herman was fourteen years old his father remarried. The stepmother, previously a widow with two children, managed the new household with a vigor that was intolerable to Herman's kin. Within six months his brothers and sisters were separated, all having gone to relatives on their mother's side. Herman's brothers and sisters have made satisfactory adjustments to their various surroundings, but he has been unhappy since early manhood.

At the critical period of puberty he was unable to objectivate his interests; his attachment to the mother imago was unshakeable; to add to his difficulties his sister, the mother substitute, had been taken away from him. Whenever the sexual urge became acute he thought of seeking a love object, but he could not put the thought into action. As he continued to masturbate he felt shameful. It is important to know that when he masturbated he thought either of his mother or of his sister.

An interesting substitution took place at this age, a substitution which has remained with him ever since. When he masturbated he visualized a pair of large, prominent breasts. In all instances in which he has spoken of prominent breasts his mother has invariably played a basic rôle. He never chose a woman in his later associations who did not have prominent breasts. He kept to that rule so rigidly that often he found himself in very embarrassing circumstances. For instance, in houses of prostitution he had to refuse the "flat-chested" women, because he was certain he would be unable to consummate the act with them. He appreciated the difficulty very much, but at no time did he ever wonder why it was so. He has never freed himself from any direct relation with his mother. We shall see later also that he selected women who satisfied the most outstanding features (to him) of his mother, namely, on the psychological side, aggressiveness and at the same time sympathy, and, physically, prominent breasts.

Hence, in his early masturbatory career, breasts symbolized *his* mother. When he was fourteen and one-half years old he developed a severe mental reaction, made up in the main of two associated trends, each of about equal consequence to him. First, he was tremendously fearful that he had sinned against his parents; he did not then ask himself which of the parents bore the brunt of the sin, but that was obvious to him in the analysis; it was his mother against whom he had done wrong; he arrived at that conclusion

by eliminating his father, yet he was completely at a loss to recall any instance of even mild disobedience to her, surely not of sin. The other trend was in the form of an irrepressible impulse to blaspheme the Lord. When the impulse forced itself upon him, he found that by doubling up tensely he could ward off the blasphemous thoughts. He demonstrated the attitude to the physician by putting himself in the attitude of universal flexion—the intra-uterine posture. By holding himself so for about a minute the blasphemous ideas would disappear.

When he came for treatment (age forty-seven) he still had those episodes, but of late years he has been able to prevent the sacrilegious utterances by less flexion and more tension of muscles. For instance, instead of full flexion he would partially curl up, spending most of his energy in tautness.

That the Lord represented his father was evident in his free associations, thus: "Lord, Father; Father is also the Lord! the terms are interchangeable; the earthly father is lord on earth; we have fear and awe of both, but the lords on earth, our own blood fathers, are slave-drivers; they are mean; *they stand against us, they stand in our way of progress.* That makes me think of my own father; I admired him and I hated him. He was big, powerful and I used to think he could do anything. I well remember, when he secured the position of town tax collector, how I thought in my childish way that it was the biggest job on earth. But he had bad traits, especially when he was drunk. Then he was brutal. We feared him and got out of his way. In fact, I feared him until I was seventeen years old." Herman recalled the remarkable impression that was created in him, when he heard that his father had once held a good-sized man out at arm's length. Many other instances were cited, all of which substantiated the feeling that his father was once regarded by him as omnipotent. The Lord, he added, was omnipotent. Hence, the Lord and his father were one. In point of time, Herman had developed the conception of all-powerfulness first in regard to his father and, then, to the Lord. The Heavenly father thus became a symbol for the earthly. We consider, therefore, that his impulse to blaspheme the Lord represented an intrusion into consciousness of the earlier developed hatred of his father.

That the father-son rivalry and the mother-son attachment played the guiding part in all his experiences shall be shown also in a résumé of his post-adolescent activities.

We mentioned that, when Herman was fourteen years old, his

father remarried and that Herman was summarily separated from the mother-surrogate (his sister, Emma). Moreover, because of the feelings and ideas associated with masturbation, he developed a psychoneurotic reaction. While in that condition, among several optional courses, he chose to join his maternal grandmother and aunt, who a short while before had come to the United States. He felt much more at ease when he finally reached them (he was then fifteen years old). At that age he began to take a profound interest in religious matters. That served as a relatively satisfactory power toward preventing the blasphemy-impulse from interfering with his earning a livelihood. In other words, he obtained relief in religion.

That phase of his life throws important light upon his psychology of religion. From the mass of information we have in regard to his attitude toward it, it is seen that a single aim is present, namely, union with the mother. The theme may well be summarized as follows:

The belief that man is reborn; furthermore, that the rebirth is, in some way or other, he knows not how, a direct implantation into the mother's womb. Since the analysis he has given up the idea of a physical union and holds that it must be psychological, "spiritual." He is a strong advocate of Christ's answer to Nicodemus, viz., that rebirth is certain.

Union with the mother is asexual in so far as adult sexuality is concerned. While he was speaking of Nicodemus, he led over into the Biblical material dealing with eunuchs. He recalled the eunuch who was baptized by Philip, one of the Apostles. According to Herman's version the eunuch had been a bad man in the sense that he was a heathen, whereupon Philip had been sent to baptize him, thus paving the way for his entrance into Heaven; entrance into Heaven means rebirth and rebirth is union with the mother. "Christ said so." Herman has always been strongly influenced by Christ's answer to the question, "When will the end of the world come?" The answer was "When there shall be no more males or females." Then Christ explained that all were eunuchs, "that some were born so, others became eunuchs of their own free will, while still others were so because of their religious beliefs." The quotation is taken from Herman's remarks. One may, therefore, become a eunuch by "mental castration." Although this story had deeply interested Herman he never examined it critically; his only unguided ideas had to do with a eunuch's preparation for entrance

to Heaven. Herman claimed that for periods he had been a eunuch, for he had completely nullified his sexual functions.

To Herman being in heaven is not so much a matter of being with God as it is of locating in a place of everlasting peace. There is "perfect peace of mind; in other words, you are practically alone in this sublime setting." When he was asked to name all the other analogous settings of which he could think, after eliminating several as too dissimilar, he came to the conclusion that the spiritual union which Christ claimed in regard to rebirth with the mother was the only one exactly like it. Then he added the very significant statement that "they (heaven and union with the mother) must be the same." He was asked to think the matter over critically; at the request of the physician he spent several evenings writing his ideas about it; but he could not come to any other belief. On the contrary, the analogy was strengthened. Herman had been raised a Lutheran, but in early manhood he became interested in the Seventh-Day Adventists because they pictured the end of the world and living in heaven in a way satisfactory to his concepts.

He recalled that Cain married his own sister. In view of the substitution of his sister for his mother this assumes added significance. While relating his free associations with that event he called to mind the story of Lot sleeping with his own children, adding, "I believe they had children by their father, but maybe that wasn't true. I may only be imagining it. By the way, Moses charges against incest. I remember my cousin saying she would marry her own brother if she could. I told her I would marry my own sister (Emma), if it were not illegal. I used to wish I had a cousin or a relative with whom I could fall in love."

Herman has spent hours and hours over a period of years "wondering" about heaven. In all the years it never occurred to him to visualize it, for he never got beyond the "spiritual" conception of it; that is, heaven never brought anything to his mind of a materialistic nature. "I never thought of what the physical makeup of heaven might be, so I have nothing to say about that. My impression after all was vague; I thought it to be a place of everlasting peace, with never any discord; no illnesses of any kind, no emotions (one of the Apostles said there was no laughing). I don't know if one eats or sleeps there; there is no work in heaven, except that you regard singing Halleluiah as work and I don't. *Rest*, that is the function of heaven, it is the place of rest. One has no ties or bonds of any kind, except singing Halleluiah." He has always felt that *the soul*

does not go to God, as some preach, but merely to a place of rest that God has provided. "My idea is that when I die, I'm not going to God, certainly not; I'm going to this resting place, wherever it may be." He agreed with the Seventh-Day Adventists in their claim that the soul does not go directly to heaven, because that version helped him to interpret a particular paragraph in the Apocrypha that led him to believe that the resting place was somewhere in this earth. When he was asked what the probable locations were, he answered that there was only one place, that, deep enough in the earth to be out of man's reach. Then he was asked to tell all that came to his mind when he thought of the word "earth." "Earth, the fruits of the earth, the seeds of the earth, it's a sphere; it's probably called Mother Earth because it bears, produces things. Things spring from Mother Earth. Man is an earthly product; so we come from Mother Earth; of course, I can't escape the similarity of a child coming from its mother. Seeds are planted and things grow; so it is with us; the male plants seeds and a child is produced." When we gather these associations we note that the crucial ideas are these: that the final resting place is in this earth; secondly, that the earth symbolizes the mother; therefore, in harmony with the many other expressions of the same kind, he will go back into his mother.

We should like to lay stress upon the point that, in spite of his alleged profound interest in Christianity, under critical survey he was not a follower of Christ, but adopted from His teachings those tenets that fulfilled his own wishes. His formulations of heaven were the outgrowth of his own imaginings; secondly, God is related to heaven only in that He has provided the everlasting resting place; in this resting place he does not expect to see, or to be influenced by, God in any way. Nevertheless, he wants to be faithful to Him who has provided all and it is on this rationalization that he builds the defense of his Christian attitude. Anyone who has taken the pains to find out exactly why boys care for their fathers will be struck by the frequency with which the conception of the purely materialistic help of the fathers appears. Sons say they like their fathers because they (fathers) buy them clothes, provide for the table, give them a comfortable place in which to live, etc. Mothers provide the rest, peace and the "tender" emotions.

Another enlightening aspect of Herman's psychology appeared often. It served as further evidence of his denial of God. He noticed with alarm (for he feared he was becoming atheistic) that when the blasphemous impulses were troubling him severely he could

not remember certain prayers. Now, these forgotten prayers dealt exclusively with his thankfulness to God for His help of the day, with a prayer for protection during the night and for strength to carry on in the future. "I couldn't remember the words; I couldn't even begin any of the sentences." Yet, as he said, he was in a state of "apprehensive fear" lest such sacrilege send him to hell, that is, deprive him of the everlasting peace in heaven. The issue is this, that he forgot how to praise the Lord (the father) but he did not forget heaven (the mother). That the latter is true is attested by the fact that he overcame the blasphemous tendencies by praying that his sins be forgiven. Herman has never been of a self-condemnatory disposition, such as is seen in the depressive conditions. He was in a quandary, for he had never thought of that before. When asked for what he should be forgiven, he showed no compunction for having violated many of the Ten Commandments. The sin ultimately turned out to be disobedience; disobedience against the parents. Then in his own words, "disobedience to them comes first in my life; I don't call it such in reference to anyone outside of the family. I haven't any regrets for the few times I opposed my father, but I felt different about not doing what my mother asked of me." He cited a few examples to show what he meant by the use of the term; going out to play, when his mother asked him to help her, was the foremost "sin." The principle is this: that the feeling accompanying the blasphemous ideas was relieved by atonement for disagreement with the mother; in other words, peace was restored by agreement (union) with her.

Herman recalled a statement from a sermon, that appealed strongly to him, viz., "Now remaineth faith, love and hope, of which love is the greatest." In his free associations he said that love of himself comes first, then love of his mother. "That is the truest love," he added, "love of one's mother." He claimed that his sister, Emma, was third. A most interesting commentary followed: "I forgot to name my father. Of course, he is male and the love can't be so strong. Fathers are well able to take care of themselves. We love those that need kindness and protection."

For three years Herman roomed with an atheist, a young man of his own age, who argued with ardor that there was no God; hence, Christ also was a mythological hero. Although Herman was never won over to his adversary's side, he was not intolerant; nor, as he said, did he (Herman) "bother" to defend theism; he listened, amused, sometimes even agnostic about his own stand. On another

occasion he roomed with a young man who was "even worse than an atheist, for he not only was antagonistic toward religion and theology, but he was against everything." Now, these friendships are deserving of increased interest, because they were the firmest that he made with the exception, as he explained, "of the companionship of my blood relations." Herman was surprised to have this particular aspect of his religious interests so clearly revealed; he had never before thought of it in that sense. "That is odd," he said, "why didn't I choose religious friends? I didn't, though."

That he was not whole-heartedly given over to his religion, in spite of its apparent profundity, is indicated also by the infrequency with which he attended his own church (Lutheran). In a word, "I preferred to be doing something else than to be going to church." Moreover, he never went to church when he was "nervous," because in a place of worship his condition would become tremendously exaggerated. "I'm just the opposite of my aunt; when she gets nervous she goes to church and when I get nervous I stay away from it." Again, as evidence of the insecurity of his faithfulness to any creed except his own, it may be stated that he has been a Baptist, an Episcopalian and a Seventh-Day Adventist.

Although not of Biblical origin, the following recollections of Herman gave added proof of the replacement of his father by himself. It is a German myth that a prince (Rolland) was riding on a mountain of glass, trying to reach a rare jewel, protected by a monster. As Herman said, another version claimed that a beautiful girl, rather than a rare jewel, was the prize. The prince was able to reach the monster, because he had shod his horse with diamonds, and, once there, he destroyed the monster and gained the jewel or girl. That story recalled another with the same hero. Rolland, a weapon-bearer, was accompanying his father on an expedition, to secure a jewel placed in the shield of a giant. When obtained, the jewel was to be returned to the king, who would reward the victor by marriage to a beautiful woman. On the third day out, while his father was asleep, Rolland met the giant, killed it and won the jewel. He then placed the jewel in his father's shield. When the father awoke, not knowing of what had gone on before, he continued in search of the giant. Soon he came upon the dead body, and the preceding events became known to him. He lamented his lot, and let the glory be bestowed upon his son. The moral is that the son replaced the father and married the woman, who would have been his mother (or mother substitute), if the father had been successful

in his venture; which is only another way of expressing the son's marriage to his mother.

This outline of his psychology of religion serves to stress that religion was only a means to the gratification of his fundamental drive, viz., union with the mother. That this same force operated in his heterosexual experiences is amply demonstrated by a review of his activities in that direction.

It will be recalled that before he came to the period of adolescence he was closely attached to his mother and that upon her death (when he was eleven years old), as a result of previous conditioning, he was able to transfer his libido to his sister. The transference, however, was not wholesome, since the sister could not satisfactorily take the mother's place. Moreover, he had engaged in actual incestuous relations with his sister, although at that age (eleven to fourteen) he was unable to carry out the act in an adult way. At the age of fourteen, when the adult sexual urge was striving for recognition, he was separated from his sister and turned to self-love (masturbation). The problem of finding some sort of a compensatory system, by which he could objectivate the sexual issue, has since then been bothersome to him.

At the age of fifteen he developed a deep, fantastic interest in a girl; however, he never spoke to her; he said he was too bashful. He became so engrossed in day-dreaming about her that he masturbated far more frequently than usual. Whenever he saw her he blushed and felt guilty. In desperation, as he then maintained, he engaged in bestiality, a mare having been the object of his sexual advances on several occasions; often he substituted a female dog. At his place of employment (butcher shop) there were several coworkers, who flaunted their sexual potency before him. He believed them then, but in retrospect (during the analysis) he felt they were jeering his innocence. His next affair with a girl was a trifle more satisfactory to him. But he did not seek her; she went to him. When he was sixteen years old, his aunt, with whom he lived (he was in the United States at this age), engaged a housemaid. The girl was aggressive and affectionate; it did not take her long to acquire an interest in such a reserved boy as Herman. His account of their activities was long, but may be epitomized in a few sentences. "I was too bashful; I couldn't say a word to her. I loved her, but I never told her so; I took it for granted she knew that by my actions." In the final analysis, his "actions" consisted almost entirely in remaining at home, so that she would have an

opportunity of approaching him. She did succeed in encouraging him to the point of kissing her. Although he was living in the same house with her, he posted love-letters, including poetry, to her. "I could never say she was my girl. I never got to the stage of showing my love, say, by embraces, but inwardly I loved her intensely." After a couple of years she accepted attention from another man. Herman has enough sense of humor now to believe that he exhausted her patience, as well as her amorous entreaties.

When he was eighteen years old he fell in love with a woman several years his senior. She was a seamstress and was employed at his aunt's house. "That was also a real love affair, but I kept more in reserve with her than I had with the first girl." It is probably unnecessary to add that this love affair ended as the first did, for it remained a phantasy throughout. "I wanted to marry her, because she was my ideal woman; she was kind, affectionate and had a lot of initiative; besides, she had prominent breasts, a physical feature that always appealed to me. It was just blind love; I loved her with all my heart. I even started in business with the object of making myself eligible to her. She encouraged me, but I didn't have the forwardness to tell her I loved her or that I would like to marry her." She remained his "dream love" for almost twenty years. An interesting mechanism of forgetting was revealed in this instance. Not infrequently he was considerably embarrassed because he could not recall the girl's name. He remembered distinctly how "nervous" he became with the lapses of memory. "I used to get shaky. I never could recall exactly what the incident was, but my thoughts were then trained on my past as if it were way back in my childhood. It makes me think now of the time when my mother used to carry me in her arms. Everything seemed unreal when I forgot her name; it set me to wondering if I was still in the world or out of it." The girl's name was the same as his mother's. This is only another bit of evidence to show that the love object, the seamstress, operated to reanimate the mother imago, carrying him back to the stage in which he was not yet in the world. To express it in another way, during the memory lapse he was in a state of rebirth phantasy. Those who have studied the psychology accompanying epileptic seizures (from the petit to the grand mal attacks) will see the remarkable similarity of Herman's mechanism to that of the epileptics.

Shortly following his acquaintanceship with the seamstress, the sexual appeal was so stirred up in him that he beseeched his friends

to take him to a house of prostitution. When he was eighteen years old he had relations with what he called "a business whore." The event was unsuccessful. A week later he tried another prostitute, with whom he was a trifle more successful, or rather, less unsuccessful. However, within a few months he was able to go through the act satisfactorily. A new epoch was thereby instituted. For the first time since adolescence he felt relatively at ease. That the mother imago still guided his selection of sexual objects was evident, although he had sublimated the underlying complex sufficiently well to enable him to live in some peace. As mentioned in the early part of the story he selected prostitutes who had large breasts; he thus retained the most striking physical component of his mother. He added: "I always preferred a certain type of prostitute—fair of face, clear complexion, prominent breasts; the way they acted was appealing to me, that is, I took to the kind, sympathetic, refined woman."

His love for the seamstress continued to be a dominant theme for the next twenty years (eighteen to thirty-eight), though for many of those years he did not see her at all; he was gaining an outlet by way of prostitutes. During this period he worked steadily and saved some money; danced a good deal for diversion. He never took a girl to a dance, and in the hall was "impartial" to partners, as he said.

In 1913, when he was thirty-eight years old, a little burst of enthusiasm stimulated by thoughts of marriage came upon him. He fell in love (phantastic) with a servant employed by his aunt. "I loved her but I never knew how she felt about it." He never made an effort to find out. When he was asked to recall what there was about her that appealed to him he mentioned "her kindly face, sympathetic attitude and prominent breasts." The servant girl had a sister, who made a few advances to him but, "I remember I didn't like her, because she was so flat-chested. She told me she cared for me, but I wouldn't listen to her."

At about this time he was forced into a disagreeable situation. A widow, with whom he had been having sexual relations over a period of several months, proposed to him with some degree of urgency. He made it his business to keep away from her henceforth. Following this he became impotent; for over two years he adapted himself peacefully to that state by rationalizing that he should not take any further chances of acquiring a venereal disease. Upon the return of sexual desires he developed a condition that was

similar to that which he had had at puberty, namely, the feeling of guilt and the impulse to blaspheme the Lord.

When he came to the writer (in 1921) those two features were outstanding. The analysis was then started and continued over a period of three years, one hour a week. Fortunately, he has communicative to the point of telling everything of which he was thinking. The technique was in the main that of "free association." This method was extensively and almost exclusively employed in the dream analyses. During the first year of the analysis the patient did at least 90 per cent of the talking and took 90 per cent of the time in so doing. The percentage did not drop much in the subsequent two years.

Over the period of three years 160 dreams were analyzed. The frequency with which the rebirth theme appeared (33.12 per cent) was remarkable, still, since the dreamlife paralleled the "waking-life" (his everyday thoughts, feelings and actions), it is probably incorrect to designate the rebirth dreams as "remarkable." It would have been remarkable if they had not formed the bulk of his unconscious life.

Each dream was carefully analyzed. Caution was taken not to arrive at any opinion without a thoroughgoing and unaided association of ideas with each detail of the dreams. Fortunately, one is spared the meticulousness in this contribution.

We have classified 10 per cent of the dreams as unintelligible. In this group there appeared three dreams of a bestial nature. During the analysis the patient told of having had sexual relations in early manhood with a horse twice and with dogs three times.

As "simple" wish-fulfilling dreams occurred those in which he appeared well and healthy, free from any mental or physical ills. For instance, he dreamed that he was working laboriously and contentedly at his office desk; again, he dreamed that he was playing his violin; in his episodes of illness he was too "nervous" to play; again, he dreamed he was dancing in a hall to which he used to go when he was well. Other dreams, such as those in which he imagined he was urinating, likewise represented simple wishes; he was generally awakened during the latter dreams upon the necessity of caring for that function. Once (during the three years of analysis) he complied with the dream without awakening, wetting the bed.

Only once (.6 per cent) did he dream that his father was dead. In this dream he was at his father's coffin.

Herman dreamed frequently (32.50 per cent of 160 dreams) of having sexual relations with the opposite sex. By far the most

prevalent dream led, in free association, to his mother. As example, several dreams are outlined.

"I dreamed I was with a woman and that I was feeling her privates. She seemed unwilling to have sexual intercourse, but I pushed it to her (*per vaginam*) approaching her from the back; when I awoke I found I was pushing the bed sheet." He emphasized that he did not actually see the woman's body—only the genitals appeared to him. Moreover, if he had not felt the female parts he could not have determined whether it was male or female. Peculiarly enough he experienced the feeling in the dream that he knew the woman well, so that he made advances freely to her. He first recalled that when he was a youngster, while wandering through a field, he chanced upon a woman, sleeping; she was exposed and he stared at her genitals. He claimed that, aside from his mother, he never felt as if he understood any woman. "Women are practically closed books to me; it's true that I've associated much with them, but never very profoundly or for any long time. In fact, if I were to name the one I knew best, it would be my mother." His next association was with an experience he had had with a prostitute. She treated him as if he were a girl, as he said, meaning she took the initiative; she had prominent breasts, a direct expression of his outstanding recollection of his mother's physique. It probably will not be questioned that the dream represented an adult sexual act with the mother as the aim.

"I dreamed I was with a woman and a child, a little girl. We had come from some place to which we have visited; we seemed to be on our way home. I and the little girl were holding hands as if we loved each other. But I was looking at the mother and thinking, 'It is not the little girl as much as the mother that interests me.' The dream then changed; I was alone, thinking to myself, 'now I'll go and look for a woman' (prostitute)."

Without Herman's associations it is obvious that sex, mother and a child are in the dream. Herman could think only of himself when he pictured the child. "I remember when I was in dresses, and that was until a rather late age, I thought of myself in the dream, but I only recall that now that you ask me about the dream." Although he was exhibiting love to the child, his interests were directed to its (his) mother. Following that an adult sexual desire is expressed. It need only be mentioned here that he was looking for the mother imago, since the prostitute of choice was the one who reanimated his mother-ideal.

"I dreamed I was with a young woman. It seemed as if she had previously been making love to someone; I approached her, and, though no conversation took place, she had the look in her eyes that told me I was welcomed. It reminded me very much of a 'sporting' house, where the slogan is 'you're next.' I then felt of her privates, finding out she was in heat. I was just getting on top of her, when I awoke." Undoubtedly the most significant connection with this dream occurred as he was awakening from it, for in the half-waking stage he "felt" as if his mother were near.

"I dreamed I was with a young woman standing in a doorway. She was unmistakably making love to me. It seemed she was trying to lead me on toward making an attempt to have sexual intercourse with her. I did not seem to be unwilling." When he awoke from this dream he had an erection. He recalled that when he was a milkman, he experienced a great deal of difficulty in collecting from a Mrs. F. One day he intimated that she might "pay" for her bills by allowing him sexual relations. She agreed to that form of payment. Herman, though, was always afraid that her husband might catch them at it. That reminded him of another married woman (who by his description served as a mother surrogate) with whom he had had relations.

Of the total number of dreams 18 per cent were definitely of an incestuous nature. The first dream cited above (with the female genitals only in evidence) appeared on four different occasions. We are purposely omitting other interesting features of the dreams, aiming only to show that he manifested sexual interests in his mother. It is shown, furthermore, that there is a pronounced parallelism of his conscious with his unconscious life.

We recall that Herman's sister, Emma, stood in the relation of a mother surrogate to him and that he had been conditioned to frank sexual experiences with her. It is not surprising, then, that she appeared often (4 per cent) in his dreams.

"I dreamed that my sister and I were in bed. I was having sexual relations with her." Again, he dreamed he was carrying his sister's underwear in a box. Associations with this dream led directly to his early sexual acts with her. "I dreamed that my sister and I had been out and could not get home; so we put up in a rooming house. After I had been in the room awhile I had an emission. Then the scene changed; I saw a big, buxom nurse; she had red cheeks and prominent breasts. She asked me what I was doing there and after I had explained she said I would have to go

to her (nurses') room. I walked over to kiss her; then I awoke to find that I had a strong erection." In another dream he was standing naked in front of his sister. Very frequently after puberty and far into adult life, when he stayed at his sister's (Emma's) house, he found it difficult to drive from his mind the thought of exposing himself to her; that act would have been nothing more than a repetition of his earlier experiences, when he used to dance with her—both being naked. He reiterated that he would have married her, if it were not illegal. It is of significance that in each of the dreams in which his sister appeared sex was the dominant theme.

In less than one per cent of the total number of dreams a maternal cousin was the object of his sexual advances. "I dreamed I was with a young woman, a cousin, and it seemed she belonged to me. We were lying down and seemed to be partly undressed. I was resting against her leg and had an erection. I asked her a question which seemed to be a pleasant one and of a sexual nature."

In one dream he was standing in sexual relation with a maternal aunt. "I dreamed I was in a house; first I was in one room; then I went across the hall to my aunt's room. When I got there I heard a woman's voice from the first room I was in; so I hurried across the hall. As I was crossing the hall I said to myself, 'I suppose she will be in bed.' When I entered, I said, 'Look how I am.' I had nothing on but my underwear and shoes. I was just thinking of removing my shoes, when she put out her hand and took hold of my penis. I suddenly awakened to find out I had just had an emission." Herman had no idea as to what this woman looked like, but he was reminded of a previous dream in which he was exhibiting himself in his mother's presence. "I was waiting to go somewhere, when I noticed that I had no trousers on. I looked around to see if anybody was in view. I saw or rather had a feeling that my mother was somewhere, so I hid around the corner and looked at her." This dream shows a definite physical separation from the mother, although the sexual idea is retained. In four other dreams (about 1½ per cent) he withdraw from sexual union. "In my dream I was saying to someone, 'You left the blind out.'" Free association gave rise to the following: "In cards we called the widow the blind; I apparently left the widow out; that reminds me of a widow I knew just before by present sickness started, seven years ago." The story was this: he had resumed the practice of masturbation and was worrying about his potency with women. That occurred at the time

that he had denied himself any relations with women on the rationalization that he would contract a venereal disease. He became acquainted with a woman who claimed to be a widow, but because he was impotent with her he soon gave her up. Herman volunteered the information (during the analysis) that she was strikingly like his mother and he went on to detail their likenesses, chief among which were the prominent breasts. In the dream he left out the blind (the widow, the mother imago).

A consideration of a negative character is of much moment. In none of the dreams in which he and his mother appeared was there an absence of the sexual issue.

Three of the dreams incorporated the castration phantasy. "I dreamed I was driving my own horse and it fell down; it could not get up. I thought, 'What shall we do now?' The horse was stretched out on the ground; only two legs were visible. I was left with the impression that the horse was dead." When Herman awoke he felt fearful, but he could not at first tell why he felt so. He recalled the horse with whom he had had sexual union; "dead horse, dead sex," he thought. "Of course, one of my fears was and is that I'll lose my power. I don't think I'm minus it now; I just haven't the courage." In writing the dream he had left out a pleasant part of the dream, viz., that a woman was there; "I didn't see her, but I guess she was my sister. I felt better when I saw her. Because the horse couldn't move I had an unpleasant, a fearful feeling, but that was relieved when I saw the woman. I even thought that now she is here I may be able to raise the horse." He had written, "What shall we do now?" The pronoun referred to him and the woman, not to him and the horse.

Before proceeding to the rebirth dreams we shall comment briefly on the dreams having a homosexual coloring, prefacing the remarks that Herman never engaged in any frank homosexual experiences except mutual masturbation and that infrequently over a period of about two years in young manhood. "It seemed that I was working in the butter and egg business and was about to candle some eggs; but a man told me not to do it, as I would get sick if I did." Herman thought the dream was ridiculous, because how could he get sick by candling eggs? In the dream he was holding the candle; the eggs were not in sight. He had the "feeling" that he was to candle them. "Candle—the old story of girls using candles—the male organ." There was no girl in the dream, but there was a man, who warned him that he would get sick if he did as planned. One way of getting

sick with a candle (penis) is to perform fellatio; he had been told that in his younger days. In the dream he rejected the plan. In another dream the physician was the object. This time also he refused to go through the act. In three dreams he had sexual feelings in the presence of men; on one occasion he dreamed he was going to eat at Cousin Chris.' house; practically the same dream occurred a second time and once he dreamed that he was in the room of the atheist (mentioned before); the latter was nude and was beckoning to him. These homosexual dreams formed almost 10 per cent of the total. It must be emphasized, though, that the homosexual manifestations were primarily of an unconscious nature and that consciously he sublimated the component in a well socialized manner.

Of the 160 dreams, 53, or 33.12 per cent, were directly associated with the rebirth phantasy. Throughout the classification of the dream material, care was exercised not to include under the respective headings any dreams that did not appear well defined. Ten per cent of the dreams were recorded as unintelligible; that was a matter of conservatism; they could have been designated as of doubtful significance. To the latter belong the dreams of bestiality, which probably represent a certain phase in the phylogenetic development of the race. We grouped the dreams in the order of the autogenetic stages they represented, starting with the latest development (heterosexual) and ending with the earliest (autoerotic). When we collect all the dreams in which sexual union with the mother was obvious, whether it be expressed in the form of adult sexual practices (18 per cent) or as a return to the intrauterine stage (33 per cent), we have a grand total of 51 per cent.

"I dreamed I was in front of the house in which I was born and was thinking about making a hole in the wall, so that I could crawl through. Presently I found myself crawling through. That was all there was to the dream."

Free associations: "Undoubtedly it was the house in which I was born; in the dream I seemed to be above the door; otherwise I might have gone in through it; I was above the ground." He could not give an exact description of his location; he thought he was "suspended in the air," without any visible support. He did not know just how he felt in that position, but "I wasn't scared; I guess I only thought of getting in." He went on: "It's home where I saw the light of day for the first time. Naturally I am thinking of a woman's privates; the light of day first shines on the baby when it's born." It was at this juncture that Herman first associated with a

dream the story of Nicodemus and Christ ("Can a man enter the second time into his mother's womb and be born?"), "when a man goes to a woman for her first sexual relations she has to have a hole put in her, for she is a maiden before that. In the dream I think I did pull some bricks out to make the hole. I suppose one can liken that to pulling out children, but maybe that's a foolish similarity. It was the front of the house, above the main entrance. Bricks; I think of money; you need money to go with a fast woman." Thus far his comments were spontaneous and freely elaborated. He was then asked what came to his mind when he thought of a hole above the main entrance, to which he responded that at one time in youth he was told that children were delivered through the umbilicus. We know that is not an uncommon fancy.

In connection with the above associations, he remembered a dream he had had several months previously. "I dreamed I was visiting a girl for the second time. To reach her I had to climb through a window or something into a basement. I think I reached her, because I seemed to have asked her if she had ever had intercourse before." He had no conception as to why he dreamed it was his second visit; he "just had that feeling." It was obviously a sexual visit. "No doubt it was. I can't fathom, though, why it is I never go in the natural entrance. In the other dream I made a hole in the wall in order to get in the house and this time I crawled through a window or a hole; it didn't look just like a window. I am reminded of a servant girl with whom I had intercourse. She was buxom and had large breasts. Window—opening—privates. I didn't see any glass in the window; it was just a low entrance. Basement—bottom part. It was a private house, privates. I guess I can't get away from that idea." The second visit, connected as it was with the female genitalia, led to the rebirth question (Nicodemus).

"I dreamed I was standing in front of a house. I desired to see what was inside, so I peeped in one of the windows. It seemed there was a woman there. I became aware that I was not alone, and when I looked around I saw a child. Realizing that the child had seen me peeking through the window, I felt ashamed. It seemed that I was not allowed to go in this house. Then the scene changed and I found myself in a wilderness, with houses, high weeds, swamps, and the like, which seemed to prevent my going further. Then I thought that I would have to retrace my steps, but discovered that I had lost my way. I said, 'Now, I am lost.'"

When asked what the dream as a whole meant to him, he ex-

plained that he could not understand why he did not get terror stricken when he found that he was lost in a wilderness, because he knew, from actual (real) experience, that he had acted panicky when he got lost. After all, as he said, he could explain his peace of mind, because it could not have been a wilderness, for there were houses all about. This dream necessarily gave rise to a host of related ideas. For the sake of convenience they shall be summarized. A house is a comfortable, peaceful place of living; "there's no place like home"; he was ashamed to be peeking. He remembered, first, that his mother caught him once while he was playing "doctor" with a girl (he was examining her genitalia); secondly, as stated in the early part of this treatise, he often peeped at his mother's parts. In speaking of the child he referred to his own early life; that is, the child in the dream turned out to be himself. Entrance was tabooed; Herman did not often deny himself any pleasures in his dream life, but here, it appears, he temporarily avoided going to the woman. But, when the scene was changed he was already in the "wilderness." However, the "wilderness" was nothing more than a territory from which he could not escape; he was not fearful; in fact, he was peacefully resigned to his plight, even when he said, "Now, I am lost." Herman best expressed it so: "I was all alone, lost, but I was contented." The lake brought to his mind water, then rain, urine, genitals. As he said, he stayed by the lake. The dream ended there. One may, therefore, reduce the dream to this: he was peeping through a window at a woman and felt ashamed, which, according to the associations, means he was peeping at the female parts. Then he found himself alone near a lake; this, again, referred to the female genitals. The sexual element permeates the entire dream.

"I dreamed I was in a public place waiting for something. Presently a tall, slender, stately woman came into the scene. I stared at her, because she had on a peek-a-boo skirt. The skirt was so made that her hips and sexual organs could plainly be seen. As she turned to face me she drew a cloth or something around her loins, thus covering the peek-a-boo spot. She got on a conveyance that was to take her to a boat. I didn't go with her but started to run to the pier; then I found my way blocked by gardens and houses. A policeman who happened to be near by told me to climb over the fence and walk through the other yards. This house and the yard were owned by a middle aged woman, who came to the door. I came upon another house and a woman seemed to be near this house. It seemed that my way lay in this direction; so I went near her;

as I did so she walked into a ditch filled with water. In some places the water was over her head; still I could see that she kept on going. I was walking alongside, as if to be with her."

The tall, slender, stately woman was matronly in appearance, probably about forty years old; she seemed to stand aloof from him, although, as he said, when she saw him staring at her genitals she did not offer any objections other than to cover those parts, "much as if she were teasing me; she did not seem to discourage my approach, but it was as if she wanted me to take some of the initiative." She was going to the river. He does not know if she got there, for when the scene changed he forgot about that aim. He tried to follow the woman but immediately found himself in the presence of another woman—middle-aged, "dressed like a housewife, like the mother of the house." The theme then referred to his own home and, curiously enough, to a particular occasion when he was still in dresses. His mother was carrying him in her arms and presumably they were going to a wedding, for everyone was gay and there was a band. In other words, thus far in the dream the significant factors are these—woman's genitals, mother, his infancy, and wedding (union). Then having been directed to another region by the policeman (who, on analysis, symbolized the father), he came upon a similar scene without the presence of the policeman and in which he was much nearer to the woman (mother). Then he was "with her." She walked through the water; he did not; "ditch, a watering trough, bathtub, I used to masturbate in the bathtub; to pass water, to urinate; I remember a woman who liked to have a man urinate in her." There were further associations of an undoubted sexual nature.

We can, therefore, reasonably conclude that the dream represents a wish to be united with the mother. Exactly what significance the water has cannot be estimated, apart from its association with sex. Since we have to do solely with Herman's interpretations, and not with the physician's, we purposely avoid the suggestion that the wish is to be back in the uterus.

"I dreamed I was in front of a house, the entrance of which was by way of the basement. There was a large room in the basement and a corridor leading to it. There was a young woman in the dream. I do not know whether she was in the room or outside, in front of the house. This young woman seemed to be one with whom I had been having or I could have sexual intercourse." Dreams of this kind (a basement room with a woman as a purely sexual object)

appeared numerous times and the ideas allied to them were strikingly similar. "Front of a house; front entrance; woman's privates; of course the basement makes me think of those parts all the more. When I think of a corridor leading to a room I might compare the whole thing to the vagina and womb; and, as I've said before, Nicodemus asked Christ how a man could get back into the mother. In the dream the house seemed to be a whore-house, but the room looked so quiet and comfortable that it reminded me of my own home. I used to deliver milk to a certain basement and a servant girl with large breasts let me be familiar with her. It reminds me of another dream I had. I dreamed I was on a country road with a young woman. We drew closer together, and while she was looking in a mirror I touched her. She did not resent it." This second dream shall not be discussed further than to state that he felt her genitals. The general trend of the dream is obvious, viz., that he was entering a basement (female genitals); furthermore, he was entering his mother, for, as he said, suppose you could physically enter a woman, it wouldn't be in anyone but your mother. But Christ's answer to Nicodemus was that the rebirth was spiritual, not physical. That is the version I accept."

"I dreamed I was either going to bed or was just getting up. Right in front of the bed was a hole, filled with water. The hole was about the size of the bed. I found myself trying to board up the hole, so as to prevent one from falling in. A woman asked me what I was doing. I said, 'fixing it.'" He did not succeed in covering the hole. He cited an event that happened when he was thirteen years old. He and an older girl (she was a matured girl of about twenty) were sitting by a water-hole; the girl exposed herself and soon was trying to get him to have relations with her. Then Herman said that he had not recorded the dream exactly as it happened. He failed to state that he was standing in the water as he was trying to board up the hole; yet he did not get wet. "I was just the same as when I was in bed, dry." Which means, in this instance, that being in the water-hole gave him the same feeling that he had had in bed. When asked for all ideas that he could think of in this connection he said: "Bed, a place to rest and a place in which to have sexual intercourse." Then he told of his relations with a woman while he was living in California. It was significant that this woman was the only one of all those he met while there with whom he could have satisfactory union. She had prominent breasts; he found her agreeable also because she encouraged him in consum-

inating the act. He then said that the woman in the dream looked like the wife of the butcher for whom he had worked. "The butcher was mean and domineering; I had to toe the mark for him; you'd think he was your father." This led to the relation of several instances to show how paternalistic the butcher was, with the citation of analogous circumstances in regard to his own father. Hence, the woman in the dream was a wife; besides, she was the wife of the father imago; she, therefore, stood in the relation of mother to Herman. It is needless to state what his associations with the word "hole" were. The dream, then, may be translated as follows: He was in the female genitals (water-hole); it was like being in bed; the situation had reference to the mother.

Probably by this time one has gained a fair understanding of Herman's unconscious tendencies. In addition to the examples given it might be added that he supported the rebirth view with other dreams, such as being in a tub, entering a hole in a vacant lot, sailing alone in a boat, being in the vestibule of a house, etc., etc., all of which had the same basic plot.

Herman's father began to fade from the scene shortly after Herman came into puberty. From that time forward, in so far as the patient was concerned, the father played no further part in his life. He died in 1920, when Herman was forty-five years old. The event seemed not to alter the patient's career in any appreciable manner.

An effort was made to unearth, if possible, some other trend of the dream life, with the object of giving the fairest estimate, but it was out of the question to get away from sexual material. No leading questions were asked; in fact, in all the interviews the physician employed such statements as these: "What else are you thinking of? . . . Tell everything that is on your mind." The aim was to get material, not to hurry to any conclusions. The patient has not yet been told of any interpretation that the physician might have, although the latter knows that Herman appreciates to some extent how closely he has bound himself to the mother imago. But he does not have a clear conception of the part she has played in his life.

Herman has earned his own living from the period of adolescence up to the present time. Indeed, with all his difficulties at adjustment he was idle on account of his mental illness only about three weeks, and those at the beginning of the present exacerbation, seven years ago, when he was forty-three years old. He had enough initiative to build up a small business of his own as a milkman, from which capacity he derived a comfortable income. Furthermore, when he

was thirty-five years old he studied bookkeeping and since then has remained at that type of work, never reaching a particularly high grade, but managing to do ledger work in an active office, competing with many others in advancement. That is, intellectually he was well endowed; with respect to the Terman revision of the Binet-Simon scale he was given an intelligence quotient of 105.

In conclusion, we should like to emphasize the overwhelming inclination of the patient to retain his earliest infantile attachments. This was accomplished in his everyday activities by very obvious behavior (withdrawal from object love, association with prostitutes, who reanimated the mother imago), and by his religious concepts, which served only to keep alive his attachments to his mother. Moreover, the dream-life, which represents the relatively nude presentation of his tendencies, was replete with direct expressions of attachment to his mother, with a preponderance of intrauterine dreams and with a wealth of incestuous ones.

CASE II

Not infrequently the individual's struggle against the parental system is veiled by the thinnest form of sublimation, so that the true nature of the conflict is recognized more or less thoroughly, without the necessity of any unusual acuity. So often the parents themselves have as good an understanding of the fundamental difficulties as the psychiatrist has. How commonplace it is for mothers to state the issue forcibly in the claim that the son or daughter is "peculiar" because he or she is unable to develop interests that are not strictly related to the parents. They feel that since the child has grown into adulthood it should naturally substitute a more independent mode of expressing its tendencies and should, thereby, relinquish the earlier parasitic attachment to the parents. The problem of separation, however, is replete with difficulties, because one must consider the tendencies of the parents with as much circumspection as one considers the tendencies of the child. Even with years of experience behind them the parents often find it no less difficult to release their interests in their offspring than the latter do in their efforts to develop wholesome interests outside of the family circle. For instance, an unhappy wife generally finds much solace in a son; as he grows up she conditions herself to him as a love-object; when he arrives at puberty, providing he exhibits an interest in girls outside of the family, the mother makes every effort to retain his love; he has been her only source of kindness and affection. If, now, with his refusal to con-

tinue the love pact, she is unable to bear the separation, she develops an abnormal reaction in the form of a neurosis or a psychosis, of varying severity, benign or malignant, depending upon her mode of reaction to other painful experiences. If, on the other hand, she is able to transfer her feelings to another (say, to a younger or older son, or to someone apart from the family) she is able to bear the separation of the love object (son) with equanimity. The principle that we wish to stress is, that it is absolutely imperative in the evaluation of the factors operating to bring about a disturbed reaction in any subject to understand with equal thoroughness the psychological, sociological, and ethical values of the subject's associates. How much and what kind of force do the associates employ?

Probably one of the greatest errors into which one may fall lies in the attempt to compare the histories of different cases. Because of the widely different settings in which somewhat similar events may take place, it is obvious that faulty conclusions may be reached by a consideration of the events alone. That was illustrated in a recent paper* in which it was shown that an overzealous mother had played an influential rôle in the development of her son's sickness, and in a second case, in which a father exerted a dominant tone. Each case is a case by itself; its problems are singular; and, in virtue of the singularity, the treatment of the case possesses its most efficacious remedy. John Doe and James Doe may be unable to shake off the fetters of the parent-regarding system as they pass into adulthood, but the probabilities are that the setting, the external influences, are strikingly dissimilar. Herman, for instance, had the same general tendency that John, in the subjoined case, had, but whereas the former was separated from his mother at the age of eleven, the latter, at the age of thirty-three, still has her with him.

* L. E. Hinsie: Family Situations as Factors in the Development of Dementia Praecox.

(To be continued)

PSYCHOANALYTIC IMPROVISATIONS AND THE PERSONAL EQUATION¹

BY TRIGANT BURROW, M.D., PH.D.

"'Tis with our judgments as with our watches,—none
Go just alike, yet each believes his own."

—*Alexander Pope.*

There are two grand divisions of psychoanalysts. There are the psychoanalysts proper, that is, those who have attempted to enter understandingly into the intimate processes of individual life and there are the psychoanalysts who have been too proper for any such intimate undertaking. In the latter class may be counted the great majority of psychiatrists. They probably got an inkling of things in early life and decided that curiosity was a propensity not to be lightly encouraged. But the psychoanalysts proper were of a more adventurous spirit. Of course they did not suspect what they were adventuring upon—but that is the element that makes adventure. And accordingly the mess so commonly substituted for human life presented no terrors to them. The rosy apple of our human curiosity tempted them and they did eat. Whereupon the trouble began to brew. The problem now, it seems to me, is for the psychoanalyst proper to realize the mess in which unconsciously his overweening curiosity has embroiled him and to get out of it, and for the psychiatrist to realize the mess from which his habitual apathies have unconsciously preserved him and to get into it.

I remember many years ago having spent the long hours of a summer afternoon arguing with Sherwood Anderson as to the merits of the psychoanalytic aim. Anderson argued that human life was not a thing to be delved into with surgical probes—that it was not to be got at that way. Needless to say, I argued as stoutly that the surgical probe was the most wonderful of all human inventions and that it was the only way to lay open to health and growth the sick personalities of our human kind.

Said Anderson: "You blind fool. Men like you are fools. You

¹ Paper read at the Fifteenth Annual Meeting of the American Psychoanalytic Association, Richmond, Va., May 12, 1925.

cannot go along that road. It is given to no man to venture far along the road of lives." . . . "You are no more and no better than myself. You are a dog that has rolled in offal, and because you are not quite a dog you do not like the smell of your own hide." . . . "The illness you pretend to cure is the universal illness. The thing you want to do cannot be done."

Said I: "You cannot be so definite without missing something vague and fine. You miss the whole point. The lives of people are like young trees in a forest. They are being choked by climbing vines. The vines are old thoughts and beliefs planted by dead men. I am myself covered by crawling creeping vines that choke me." . . . "You come from the West. You have kept away from people. You have preserved yourself—damn you! I haven't—I have entered into lives. I have gone beneath the surface of the lives of men and women." . . . "You think you understand but you don't understand. What you say can't be done can be done."

I was so sure that I was right that I felt nothing would show how right I was but Anderson's analysis. Anderson was so sure that he was right that he wrote the essay, from which I have quoted, to prove it.² As I look back from the experience of the intervening years, it is not difficult for me to realize that, as is always the case with two people who are sure they are right, both of us were wrong. But that was fully ten years ago, and ten years ago we were both very young for these times. In the personal equation, represented in the private predilections of us both, each of us was out for himself. I in my egotism was in for understanding life and helping humanity (God help it!). Anderson was out for "many marriages" and for helping himself. Our positions were those of the circumspect psychiatrist and the inquisitive psychoanalyst proper. Nothing but the phrenological bump of curiosity lay between us and our opposed interpretations of life. As with the psychiatrist who has kept himself out of the mess and the psychoanalyst who has got himself into it, the result of our differing inquiries seems to me merely to have left us both on conflicting sides of the same dilemma. We were both the unconscious instruments of private improvisations. In both, the theme we used owed itself, though unacknowledged, to the personal equation that secretly actuated our separate positions.

This element of the personal equation has become for me the

² "Seeds," *The Triumph of the Egg*. Sherwood Anderson, B. W. Huebsch, 1921.

most significant element in all my psychoanalytic studies. It actuates not only the interpretations of the artist and the layman but it actuates also the interpretations of the psychoanalyst and the psychiatrist. It is quite generally acknowledged that this element of the personal equation is exceedingly subtle. But, after all, this is mere concession to our demand for a quiet corner by the fireside where we may hug our own infirmities without being intruded upon. The fact is that the personal equation, however subtle, is in its self-flattery a thing desirable and wished for. It is not a hard necessity; it is a coveted disease. In the layman it is so commonplace that it passes unnoticed. In the artist it is cultivated to a point of refinement and is conceded to be a prime requisite for all artistic interpretation. But, in a social interpretation, the personal equation is but another term for the personal vanity that actuates all conflict. It is another term for the personal greed that constitutes our mental blind-spot and that actuates all private prepossession. It is the instigation to private improvisation, artistic and scientific. It precludes all thought of a social consideration of a social disease.

I have no wish to enter here into a systematic analysis of this social element of the personal equation and attempt to amass the meticulous details of findings in evidence of this unconscious social factor. I have recently undertaken this task in another paper of somewhat similar trend.³ I want here merely to state the problem as I see it, and having presented it in its broad lines to leave with this society the responsibility, which I feel rests upon us, to deal with this problem or to dismiss it, according as it sees fit. Perhaps it will seem to this audience that Mr. Anderson is quite right, that the illness to be encompassed is a universal one and that nothing can be done about it. I concede that the illness is universal in the sense that it has laid hold of man's consciousness on every side. But I am obstinate enough to believe that meeting it is a thing that can be done when there is a scientific consciousness to cope with it. Of course if we who are psychologists and educators are ourselves as personally constellated in our own private equation as the sick society whose disorder it is our function to remedy, then certainly the outlook is not a bright one. But it seems to me a not too extravagant expectation that the social neurosis or the private basis upon which

³ "Psychiatry as an Objective Science," paper read at the Fifteenth Annual Meeting of the American Psychopathological Association, Washington, D. C., May 7, 1925. *British Journal of Medical Psychology*, Vol. V, Part 4.

the social mind everywhere rests its judgment may be met on the basis of a consensus that permits its conscious recognition as a scientifically controllable process.

Man's private preconceptions were dispelled in regard to the physical universe through the introduction of laboratory methods in the observation of physical phenomena. From this moment our esoteric philosophies were snuffed out. Elective interpretations were no more. In the laboratory of science mental and spiritual improvisations became obsolete and were consigned to the discard of ancient myth and religion. I think it can be plainly disclosed that the element we call unconscious is only the personal equation actuating each of us and that naturally it cannot attain acknowledged recognition except as science bars this element of the personal equation through recourse to the consensual technique of an objective laboratory observation of it.

In the domain of chemistry the fundamental principles of chemistry are not altered in their basic elements, be the laboratory here or in Timbuctoo. Biology is biology whatever the subjective prejudices of the observer. For in these spheres there exist certain scientific principles of stabilized recognition resultant upon the controlled and consensual observation of definite observable sequences.

One may say without flattering it that the laboratory invariably minds its own business. The materials at hand are its uncomprising monitors and it has no concern outside of this. In its procedure it is bound to the processes of direct objective observation. No latitude is granted to the element of the personal equation. There is in the laboratory no room for private improvisations based upon the esoteric interpretations of the particular observer. For the laboratory has no other purpose than the observation of the materials provided under the scientific routine of the laboratory in question. Of course in the clinic our acknowledged purpose is to help the individual. But any notion of helping the individual is wholly foreign to the purpose of the laboratory. The laboratory proceeds with the unbiased observation of its materials and the individual may take it or leave it according to his will. Its observations are its own authority and it does not seek for individual favor in support of this authority. If the individual is not interested in the processes of the chemist, it is the individual's loss. This characterization of the laboratory is common to laboratories everywhere throughout the world of objective phenomena. The individual may strenuously object to the findings of

the physical laboratory. In point of fact, very many individuals and institutions do object to them. For these findings often interfere seriously with the private prepossessions of early training, family predilection and religious sentiments. It is no matter. In the laboratory the consciousness of man is brought into organic alignment with the events of the physical universe and the price of consciousness is man's inevitable submission to inexorable physical sequences through his enforced acknowledgment of their authority over him.

Within the mental sphere, however, in which there should prevail no less the scientific processes of the laboratory, the personal equation constitutes a distinct barrier to observation. This element has been slowly building from year to year through gradual accretions of the materials that embody the privileges of private sentiment and interpretation. So that the personal equation can only preclude within the individual the scientific recognition of these subjective materials. Sentimental indulgence, private interest, inhibiting memories, endless hidden compensatory images definitely enter in to bias the clear observation of what are presumably the psychoanalyst's objective materials of observation. Where he would observe, he interprets. He embellishes where he would record. Where the situation calls for scientific tabulation, he interposes the fanciful, artistic touch of unconscious improvisation. He does not intend to do this. He does not know he is doing it. That is the point. He cannot know it. The student of the unconscious has himself unconsciously yielded submission to the personal equation. He has withheld his conscious concession to controllable observation. So that the discipline of observation characterizing the uncompromising method of the biological or physical laboratory is utterly lacking as soon as science enters upon the so-called mental field of inquiry.⁴

In the observation of physical phenomena the scientist's personal equation is entirely subordinated to the authority of exact data. But such a process of mental alignment with observable data presupposes a consensus of agreement among the observers. Such a consensus is the necessary sequence of a strict adherence to the materials observed. Accordingly, no arbitrary interpretation may interfere for a moment with the stabilized routine of scientific laboratory inquiry. Through the organic consistency of the materials observed there can

⁴ "The Laboratory Method in Psychoanalysis," paper read at the Ninth Congress of the International Psycho-Analytical Association, Bad Homburg, Germany, September, 1925. *The American Journal of Psychiatry*, Vol V, No. 3, January, 1926.

only be an organic consensus of observation among the several observers. But in the mental sphere there has been no such consensual observation of consistent laboratory materials because there has been no consistent laboratory material. Our laboratory material has not been recognized as being precisely man's own inconsistency. It has not been recognized that our material has been our own personal equation, that this has all along constituted the mental processes requiring observation. The result has been that the personal equation, the private interpretation, the unconscious improvisation have fairly honeycombed our psychoanalytic formulations. And yet we go on innocently unsuspecting our own embroilment in the very inadvertencies we are presumed to study in our patients.

In the isolated neurotic patient the condition presented by such an organism is a lack of a consensual basis or of an organic concurrence among the elements of the patient's personality. His discrepancy represents, to use the classical phrase, a conflict within his personality. Of course the individual cannot remedy his own condition. For in his own division and conflict there is lacking the consensus of understanding requisite to a scientific observation of himself. His recourse therefore is to the physician or psychotherapist. But the physician, in his own lack of an organic consensus of observation, can only meet the patient's compensations and improvisations, based as they are upon a system of personal equations, with compensations and improvisations that are equally dependent upon a system of personal equation. In brief, there is an unconscious covenant that exists within the individual's personality in accordance with the terms of which certain elements within his personality are peremptorily barred from communication with other elements within this same personality. It is my position that within the organism represented by groups of individuals there exists a social covenant of repression that is as definite as that existing within the single individual, and that in accordance with its terms certain elements within this social personality can under no circumstances communicate on terms of a common consensus with other elements within that same social organism. To bring the matter home, we may realize how discrepant our own psychoanalytic organization is when we observe the wide disparities which have always separated its various members severally among themselves. Let any two psychoanalysts come together long enough for a heart to heart talk and before parting they will have damned the methods of every other psychoanalyst

extant. Were there a truly consensual basis of organic terms upon which we might repose our conclusions, there would not be such mock agreements between any momentarily paired individuals among us nor the prevalent wrangling and division that exist throughout our presumably scientific ranks as a whole. Were there a scientific unity of observation, such a shocking absence of definite data of accord as exists among us would not be possible. But there needs no dissertation to prove that as yet psychiatry and psychoanalysis do not rest upon sound scientific principles. Were it so, Mrs. Eddy, Coué, the waters of Lourdes and the theosophical mystics could not, as they often undoubtedly do, perform far more effective cures than the ablest of registered psychiatrists. In the esoteric tenets of Jung and his disciples, in the unconsciously recessive birth fantasias of recent innovation and in the many popular interpretations of the psychoanalysts proper one may discover, through a technique of laboratory observation, more improvisations based upon the personal equation private to each. Among other theoretic improvisations looking to the therapy of neurotic patients, the marriage state has been seriously advocated as a panacea for these ills. But this happy ending is too naïve to deserve sober mention. We know very well that for all the young doves who go in quest of mating affidavits there are as many old birds who want them revoked. Neither are the improvisations offered by Rank and others competent to do the trick. This novelty has neither the merit of getting the psychoanalysts improper out of their mess nor of putting the psychoanalysts too proper into it. Such psychoanalytic discrepancies are an index of our social neurosis and are inseparable from our consensual disagreement in organic social terms.

For clinical material illustrative of this tendency to private improvisation we need seek no further than our own psychoanalytic group. There are plainly observable within ourselves all the substitutions and improvisations that characterize the social mind elsewhere. But we do not challenge these compensatory improvisations as they are represented among members of our own profession. These unquestionable marks of an ill-concealed social neurosis existing within individuals of our own immediate social group are naïvely passed over by us, and the private and obviously compensatory improvisations that characterize the coloratura interpretations we presume to offer as scientifically controlled data meet with complete acquiescence on the part of this social group as a whole. Of course

there are individual comments following the meetings, private exchange of criticism and whispered asides out of hearing of the meeting as a whole. But there is no concerted group observation of the private and substitutive improvisations characterizing the separate individuals composing this group. The reason that there is not a group observation is that there is not a unity or consensus within the societal organism underlying all groups as well as individuals. Only such a unity makes possible a scientific consistency with respect to the observable materials. In the absence of this unity or consensus, there is excluded the consensual scientific observation that characterizes the laboratory method. *In sum, the fact which we all disguise is that the neurosis is social and that a social neurosis can be met only through a social analysis.*

These concerns are of wide social import and belong to the social community in general. No medical or psychological specialty can from the vantage coign of the mere remote onlooker appropriate to itself the treatment of the mental frailties of our human kind. Our human kind is answerable for its own frailties and these maladjustments cannot soon enough be brought to book by the rank and file of men as the real sponsors for these disordered states. The situation is serious. Its ramifications are national and even international. The matter is not one of professional but of public responsibility. There has been too long the tendency to restrict such problems to the limited sphere of an arbitrarily assumed medical or psychiatric syndicate in the alluring belief that there is here a responsibility that stands quite apart from that of our social life as a whole. In this way the layman finds an easy way to thrust upon others the responsibility for problems that are of his own making. The individual may go to the psychoanalyst or the psychiatrist in behalf of his individually sick mental system but when it is a matter of a socially ill mental system the psychoanalyst and psychiatrist are as much a part of that sick system as the patient who turns to them for aid. If the neurotic illness is universal a remedy must be found that will be universal also. We cannot leave to the individual and the clinic the solution of problems that are social and that properly belong to the laboratory of the sociologist.

Psychoanalysis needs to be up and facing its social involvement in complexes that are as definitely neurotic as the personal complexes it now presumably attempts to analyze in the neurotic individual. Our emotions are as like as our blood cells. Repression is

a diathesis common to us all. Tap any number of individuals in the right place and the same secret will come out! Under our present social system there is no individual who is not neurotic. If his neurosis does not appear, he has merely gotten behind barriers which you and I, as members of that social system, are assisting him to keep before him. Not only has every individual a neurosis but every individual has within him the rudiments of every neurosis with its concomitant deviations in the emotional and sexual spheres. But though these discrepancies are clearly observable on the features of all social groups, they are only admittedly present within the textbooks we write to hide them. At political conventions, amid our annual Chautauquas, at the racetrack, on the boards of charity organizations and in our own psychoanalytic gatherings one may readily detect beneath the protection of the social repression the veiled features of mankind at large. There is the polymorph perverse invert, the hair fetishist, the manic depressive, the anxiety neurotic, the narcissist, the narcissistic homosexualist or the homosexual proper, and the paranoid homosexualist or the so-called heterosexual (that is, the homosexualist who is socially sponsored as normal), the psychic and somatic hysteric, the exhibitionist, the epileptoid, the oral erogenist, the anal erotic, the voyeur, the *écoutéur*, the *toucheur*, and on and on ad infinitum. But when the roll is called it is invariably found that no one is present to answer to his name. For individualism preserves its individualistic secret and necessarily bars all consensual approach to these anomalies. No one, in short, dares stand socially for the mental obliquity he secretly cherishes individually. Of all our organic distortions, however, the most vitally significant and the most carefully disguised are the frequent conjugal combines under which society affords protection for every form of sexual deviation known to psychopathology. But whether single or in combination, as un-
 ✓ seemly as they are, under our present social system society has got to have these anomalies. They are the symptoms of our societal repression. And in the midst of a secret social order, under whose covenant it is death to reveal the secret that is common to the members of that social order throughout, naturally the individual is going to hold his peace. Nevertheless, as everybody knows (but prefers to keep "unconscious") every deviation we isolate in the clinic is represented in obvious outline within the various members of every social assemblage that comes together. But no one of us observes any other, because each of us has from earliest childhood

agreed not to observe anyone else upon the solemnly accepted condition that everyone else shall agree not to observe him. This is the earliest lesson we have learned from our parents and, barring the little episode in the Garden of Eden, our parents have been all of them without exception innocent people. Their integrity is not to be questioned—theirs and the contemporary social system of which they are representative. After all, the mother of us all is the same proper old lady—to wit, the social system—and under her maternal discipline we are all one and the same family of repressed and subservient children.

The naughty pranks to which the more refractory of this family of repressed youngsters are often driven is taking on serious proportions in these days of futurism and jazz. In the midst of this futuristic hubbub what our artist-psychoanalysts, for example, are perpetrating in the direction of unconscious psychic improvisation is a sorry commentary upon our scientific schools of analysis. Under this impressionistic impulse unmated women (married and single!) are now visiting certain psychic centers in Europe (there is nothing like a foreign country for evading the realities of one's own) where they are seeking to set free their fettered personalities and to come into the esthetic expression they feel to be their natural birthright. But the result of these excursions in freedom is a quite unconscious and childish substitution for sexual repressions that could not but be blatant to any thoughtful laboratory observer of them.

Where there exist compulsive acts socially hidden under the guise of artistry the only freeing approach to such ineptitudes is a laboratory analysis. These unconscious mechanisms of art have been called sublimation, if you please. But a laboratory analysis of sublimation reveals it to be but another name for repression. I recall one such sublime impropriety recently perpetrated and exposed to view in one of our American studios. It is supposed to be the subtle and searching story in bronze of a particular individual. In truth, it represents nothing else than the blithe and chubby unconscious of the vicarious artist who conceived and gave it birth. If you will draw closer and examine this obstetrical improvisation, you will discover that the cherubic voluptuousness is purely autogenic, that its offspring has been unconsciously sired by the personal equation of the artist and that the seraphic pouches that overhang the puckered erogenous lips are but a delicate displacement of the sculptor's lamented memories of infantile pleasure zones common to the repressed personality of society at large. Such interpretations resting, as they do, upon an

unconscious projection to another of what is repressed within oneself need to be brought to book through the intermediation of a more encompassing survey of man's psychosocial life than our present individualistic improvisations will ever make possible.

But aside from the psychopathologist and those presumably initiated, what the world is getting away with in the way of unconscious substitution based upon the personal equation is really too preposterous for words. These expressions exist not only individually but *en masse*. For example, the whole reason why prohibition is not a success and never will be is precisely the personal equation of the prohibitionists. It is this element of the personal equation that makes for the fanaticism of the prohibitionist. The underlying principle of prohibition is temperance. But fanaticism is as intemperate as alcoholism. In fact alcohol may be used without intemperance, but fanaticism is always intemperate.

A socially unconscious fiasco based upon an equally regressive mechanism and involving no less fanaticism is being enacted at the moment in the courts of Tennessee. Some people called Fundamentalists, failing to sense the personal element by which they are unconsciously prompted, are insisting upon the introduction of statutory measures whereby all of their Simian connections shall be repudiated by formal process of law. Nothing could more convincingly illustrate the overwhelming compulsion within our social consciousness of this element of the personal equation and of its wide implications both private and social. The situation becomes simpler when we realize that this element is the personal equation and that the question, be it one of alcohol or evolution, is not what the prohibitionist in particular is endeavoring to do, but what all people are endeavoring to do who are endeavoring to enforce something through improvisations begotten of this secret personal equation.

My position is that there exists a dissociation that is as systematized *socially* as its isolated expression in our patients is systematized *individually*. Until a social analysis permits each of us to recognize the presence within himself of all the substitutive anomalies and mental digressions which he now represses—a condition for which there is required the earnest collaboration of serious students in the method of stabilized laboratory technique—psychiatrists and psychoanalysts must continue to substitute the tedious ratiocinations and private improvisations that are based upon the personal equation inseparable from our common societal repression.

We need to face the truth that is concealed beneath such connotations as "social" and "normal." We need to recognize that normality means working off socially the neurosis that everyone cherishes individually. As we psychopathologists are members of this large and imposing class called normal, naturally we are not going to give it away. We shall be the more loath to do so if it is true that unconsciously we are actually capitalizing the vicarious inefficacies of the less fortunate neurotic individual whose social ineptitudes have ostracized him from the enviable social position occupied by ourselves. On this basis of assumed differentiation we can only continue to speak as now with tremulous reverence of a patient's "restoration to normality" much after the manner of the preacher who in a voice quivering with emotion refers to a repentant sister as having been received into the sheltering arms of beneficent Mother Church. We may all have had our own secret reservations in regard to these sanctuaries of normality, civic and ecclesiastic, but then we all are members of the same denomination as the above sister. And so like good psychopathologists we prudently lie low.

The neurotic is the spoiled child. And what the spoiled child preëminently wants is attention. The one thing, however, he ought not to have is precisely the attention he wants. For this attention the neurotic patient wants represents but his own personal equation. Giving attention to neurotic patients on the basis of their personal equation, that is, on the assumption that their condition calls for special consideration on the part of science, is a fallacious procedure. What the neurotic needs is a laboratory consensus that will afford him the opportunity to observe his condition as part of a social expression that is universal and to bring his processes in line with such mature methods of observation as shall quite obliterate the basis of personal equation on which he rests his claim for attention.

It is this element of the personal equation that has not received the attention it deserves. It probably deserves all the attention we can give it. I am not sure whether throughout all our varied psychoanalytic preoccupations any other element merits attention except this. It may even be that this secret element of the personal equation that has so far eluded our attention is the secret occasion for all repression and unconsciousness.

As in pathology so in psychopathology the difference between the clinical approach and the laboratory approach is significant. The psychiatric clinic is interested in the individual from a supposedly established basis of normality. The psychiatric laboratory can be

interested in the individual *and* normality only from the basis of the biological continuum composing the social organism common to both. The clinic is interested in curing people. The laboratory is interested in its investigations and results. What is in the clinic an occasion for attention to the individual becomes in the laboratory an occasion for social observation precisely *because* of the claim for attention which the individual attempts to secure. The clinic is interested in the study of mental conditions represented to it on the basis of the unconscious personal equation. The laboratory on the other hand aims to discover the universality of the subjective occasion for these mental conditions and finds it to consist in precisely the personal equation which occupies the attention of the clinic in response to the patient's personal demand.

As it is not the purpose of the physical or chemical laboratory to render help to the individual, neither can it be the purpose of the psychiatric laboratory to help him. There is need of a psychiatric laboratory that will present as sane a basis for the observation of our mental processes as has been offered in the physical laboratory for the observation of objective phenomena. When this scientifically controlled method shall come into its own our patients who are suffering from an organic discrepancy of outlook will have no choice but to learn through proper laboratory experience the consensual method of observation that characterizes its uncompromising procedure. In the absence of a social consensus of laboratory technique based upon such a consensual agreement in terms, I am convinced that psychoanalysis and psychiatry can only be a purely arbitrary improvisation based upon the personal equation of the particular observer and not a truly scientific observation based upon the accepted symbols of stabilized recognition.

I have spoken of the seeming division between the methods of interpreting our human values as these values were seen from the differing angles of Mr. Anderson and myself. At that time I did not see that on the basis of the personal equation the interpretations of the psychopathologist were as inevitably the improvisations of unconscious artistry as the improvisations of the admittedly creative artist. In this view the positions of Mr. Anderson and myself were really the same. Anderson was as bent on understanding life and on the service of man and his personal relationships as I, and I was as bent on the sheer experience of life and on helping myself to such personal relationships as custom doth not stale in their infinite variety as was Mr. Anderson. I have written so psychologically

mistaken a thesis as "Conceptions and Misconceptions in Psychoanalysis."⁵ Anderson has drawn so artistically mistaken a portrait as "The Man Who Became a Woman."⁶ Mine had been the better psychology had it treated of conceptions and misconceptions in and out of psychoanalysis; Anderson's the better art had he discovered the fundamentally lacking touch in his drawing and recognized in his portrait the woman who became a man. I do not hesitate to say that there are artists who are quite as able analysts of human character as any psychoanalyst I have ever known. I do not hesitate to say that there are psychoanalysts who are quite as subtle artists as any artist I have ever known. But with analysts as with artists, as long as our expressions arise from a basis of personal equation, in the end they can only result in the compensations and improvisations of mere artistic projection.

The psychopathologist in his isolated clinical view, weaving romance as he does into the materials of his analysis, is from the standpoint of a group analysis in precisely the same unconscious position as the artist who weaves romance into the pages of his novel. This situation merely brings us back to the psychoanalyst proper, that is to say improper, and to the psychoanalyst too proper, that is to say the psychiatrist, the one improvising because of the mess he has got into, the other improvising because of the mess he has kept out of. As it is, the course of both is mere artistic touch and unconscious improvisation. We do not intend to do this. We do not know we are doing it. But, as I said, that is the point. The need is for the psychoanalyst and the psychiatrist to unite in the mutual observation of their own processes as they involve their own personal equations and to bring their several improvisations to a common analysis through the consensual method of observation offered through an organized laboratory technique.

⁵ Paper read before the Huxley Society of the Johns Hopkins University. See "Contemporary Science," Modern Library Series, Boni and Liveright.

⁶ See "Horses and Men," Sherwood Anderson. B. W. Huebsch, '23.

PSYCHOANALYTIC STUDY OF A CASE OF ORGANIC EPILEPSY *

BY KARL A. MENNINGER, M.D.

TOPEKA

The work of Jelliffe and White in this country and of Groddeck, Ferenczi and Hollos, and others in Europe has recently directed our attention to the psychoanalytic mechanisms observed in certain psychiatric syndromes undoubtedly based upon structural disease. I have elsewhere presented a psychoanalytic study of some symptoms observed in a case of uremic delirium.¹ The following is a very incomplete study of certain aspects of a case of epilepsy which seemed to have arisen upon the basis of congenital syphilis. My brother and I are making a study of thirty-five cases of congenital syphilitic epilepsy, and this is the only one in which the psychodynamic factors were easily accessible.²

Family History—The patient was the only progeny of her parents, both of whom were entirely free from epilepsy. One other pregnancy resulted in a child which died in two weeks. Miscarriages were denied but not convincingly. The father was generally recognized to be syphilitic. He had lost all his hair early in life, was regarded by the neighbors as being fast and promiscuous. His Wassermann was always negative, however, in our laboratory. His eyes were strikingly pathological and the opinion of the oculist was that there were distinct corneal scars and other evidence that he himself had

* Read at the 81st annual meeting of the American Psychoanalytic Association, Richmond, Virginia, May 12, 1925.

¹ Journal of Nervous and Mental Disease, Vol. 60, No. 1, July, 1924.

² In one case, however, there were interesting psychoanalytic data as follows: Mary, aged eight, had involuntarily and apparently unconsciously urinated in her clothes three or four times in the three months prior to her first convulsion. The second convulsion occurred a month later at 5 o'clock in the morning. She awoke her sister saying that she had had a bad dream and was afraid she had wet the bed. This in fact she had done slightly. She arose, went to the toilet and urinated, and then climbed into bed with her mother. Her mother described her as feeling cold as ice, and she huddled up against her mother and quivered and gurgled. This gave place to more queer noises and she became tonically stiff, then clonic, and then flaccid.

congenital syphilis. His pupils were irregular, unequal, and almost fixed; he had a scrotal tongue and his epitrochlear lymph nodes were much enlarged.

Past History—The patient was perfectly well, according to the history, until the present illness, having graduated from high school at the age of seventeen, one of the best in a class of twenty.

Present Illness—She came to our attention at the age of nineteen on account of a typical attack of status epilepticus in which she had a total of several hundred attacks of very severe tonic and clonic convulsions in the course of ten days. In such attacks she would stop breathing, clamp her jaws, contract the muscles of her face, bite her lower lip almost to shreds, and then extend her arms and legs in rigid, rather bizarre attitudes, with the elbows bent, the wrists slightly flexed, the fingers and thumbs hyperextended.

The history was that she had had such convulsions for nearly two years, usually nocturnal, accompanied by bed-wetting and followed by amnesia. She had been advised by physicians, who evidently thought that she had hysteria, that to get married would cure the convulsions. Instead, it had apparently made them much worse. Tonsillectomy, dilatation, and various other procedures were indulged in without avail, including eight months of osteopathy. The doctors were alleged to have advised that having a baby would help the convulsions, and at the time of her status epilepticus she was three months pregnant.

Examination—Very careful examinations were made of this patient during and subsequent to the attack of status epilepticus, including spinal fluid examination and other tests of an extra-routine sort, most of which were negative or inconclusive. She was a well nourished girl of rather small stature, with plump face and hands, and typical infantile facies and manner. Physical and laboratory findings were never absolutely conclusive of syphilis but there were numerous stigmata. There was a notable difference in the tendon reflexes on the two different sides, the left knee-jerk being totally absent and the left ankle reflex very faint, but otherwise not much evident neuropathology.

She was given a great deal of antisyphilitic treatment before and after the birth of her child and has shown considerable improvement. She was also given small doses of luminal.

The next year she was seen by us occasionally, chiefly for the administration of antisyphilitic treatment. During this time the husband and mother frequently mentioned certain rather unusual symp-

toms in her convulsions. She had relatively few attacks of grand mal and rather frequent attacks of petit mal which she would describe as little flashes. In some of these she would exclaim "Oh!" and raise her hand and fall back, limp, in her chair. Upon one occasion she seemed to be unconscious for about ten minutes, sat up and asked, "Where am I?" and fell back into a deep sleep for an hour.

Another feature was the fact that she kept mentioning a visual aura which seemed to be very persistent, in the nature of a group of people, the identity or number or occupation of which she could never remember. She would simply say, "I saw those people again," or "It was those same old people," or something of this kind.

One day she complained that while she had had no convulsions she had felt flashes all day and there had been the scene of the people about her constantly to the extent that she couldn't sleep. "I wasn't in this world at all, all day." Later in 1922, for a month or so she would have no attacks and then she would have a series of this sort: flashes for four days, nothing for two days, a severe convulsion, dizzy spells for three days, another convulsion, waves of nausea and dizziness, remission, occipital pain for one day, no symptoms at all for a few weeks.

She seemed then to be getting nowhere with the antisyphilitic treatment and the psychic factors were rather numerous. In talking over the matter with a consultant, who is not a psychoanalyst, it was suggested that I try the experiment of a formal psychoanalytic treatment, which I did, with these results:

First session, about thirty minutes (my notes on her free associations):

"Those people."

"Room with table in it."

(Numerous attacks of petit mal.)

"I see round black tanks."

(Divers reflections in regard to their present homelessness—the baby troubling people—whether husband wants to go home for his folks' sakes or his own.)

Second session, about forty minutes: (She staggered as she entered the room and was tremulous and anxious.)

"So weak—statue out in water—comes toward me—divides at my face. His brows go across my eyes.

"Specks like the sea is pictured—going.

"Those people keep coming every day—different ones at different times but all the same. . . . In another land—there is a sup-

pressed feeling with them. One is a little boy standing by a fence—just see him for an instant and he's gone—seems like I'm way up in the air (dizzy spell).

"Eyes looking on both sides of my face. Kind of a window—the light jerking and (her baby cries without) I saw kind of a light—couldn't tell what it was. Big kind of a white post of something—white. Bunch of chorus girls, now, I see—see a man—hat and coat on—couldn't see his face. Seems to be another one—his hat is off—speaking to somebody, gun or something.

"Darkey girls, then a wave.

"Water again with white triangles on it—kind of in front of it. Race horses—riders suited as in races. Birds flying—wings outspread."

(The varied array of apparently disconnected but obvious symbols is notable.)

The patient then disappeared and I saw nothing of her for four months. (*Resistance.*) Then she came in and said that she had had no convulsions for over a month and she felt the best she ever had in her life; she had no flashes and no depression, and aside from actual attacks of lightheadedness was in perfect health. (*Transference improvement.*)

Again she disappeared and I saw her no more for another period of four months, when she came in to tell me she had had attacks about once a week for several weeks. Her attacks came at night. A new type of petit mal had appeared, a sudden feeling as if something were going around and around and "couldn't get together in my head."

Having described one, she proceeded to have one. She breathed rapidly and deeply, fixed her gaze straight ahead, exhibited an anxiety facies, and trembled conspicuously; in about forty-five seconds she was perfectly normal again. During the attack I asked her casually if she were raising any chickens this summer, and after the attack she remembered the question and answered it.

Again she disappeared and I saw her no more for five months, when a second attempt at psychoanalysis was begun and proceeded irregularly for six months with a total of twenty-three sessions, from which the following material is derived:

The first session was on January 19, 1924, at which time she came in with her mother, having a continuous series of attacks of gasping, staring, fixing her eyes as if frightened, trembling, holding herself rigid, etc. It seemed to me that these were precipitated by coming

into my presence, and her mother said she had been wanting to come and see me all week. The phenomena looked hysterical to me and the mother said she was sure they were perfectly voluntary.

Her first free associations were the phrase, "Out of a deep hole." Then came numerous pictures, especially of a woman and a child, neither of whom could she identify or discuss. (Certainly these were herself and her mother, the deep hole reference to birth being clear enough, and confirmatory.)

For the next hour she sprang up several times gasping and shaking; she said she felt "as if my head flew away; no mind at all—nothing left in there to think with. Feel as if my neck were grasped by fingers and they were shutting off my breathing; makes my neck rigid and tense."

Subsequent to the visit to me she was very much better for a week and agreed to make an attempt to come every four or five days for an hour. She lived some fifty miles from my office and felt that was as often as they could bring her in.

At the next session she had a dream of being in a little house in the woods, sick abed, nursed by a boy, and then that the house was filled with water. A second dream was recalled in which she was at a neighbor's and her mother sat down and ate but wouldn't permit her to do so. "In all my dreams I seem to be sick. I don't feel so or seem to feel so, but I can tell by the way they treat me and do for me that I am sick."

(This invalidism and infantilism and desire to be waited upon appears throughout the series.)

Third session: She first had a series of fits (which she said were the first for some time) with much blocking. When the hour was half over she began to talk about her husband and how unhappy they were together in many regards, and how distressing it was that her husband and her parents disliked each other so much.

I asked then about her sex life, and she related that she had masturbated considerably since marriage, chiefly because of a lack of sufficient gratification.

Fourth session (February 19th): She reported only two flashes in spite of the fact that she had had a bad cold. She had had a dream of a fire in a bank, or at least so she surmised from the fact that smoke issued from the safes. There was a woman who elbowed her aside—and cautioned her against withdrawing her money from the bank.

(It was my impression from the associations, notes on which I

have not saved, that the dream probably related directly to the treatment—to the money that goes like smoke. The banker was obviously the analyst and the lady who was ahead of her and elbowed her aside probably relates to her favorite aunt, who was a psychoanalytic patient of mine who frequently came the same day and who sometimes preceded this patient.)

At the fifth session she was blocked for practically a full hour.

Sixth session (February 26th): Her husband came with her and sat outside. She had left her parents' home and had gone to stay with him for a time. I asked how she had been doing down there, to which she responded with an attack of gasping, staring, and head clutching, and finally with an apologetic laugh said, "I can't get settled down," to which I made no reply. She went on as follows:

"The closer I get to there, I mean to my husband's house, the worse I hate to go. I told him I guess he could see I wasn't very responsive to his welcome. (Tears.) The farther I get away from him the better I feel."

This was followed with a discussion of the disagreeableness of her husband's parents. She insisted that it was because of them and not because of him that she disliked his home. Her sex ardor she claimed to be undiminished. She was sure she loved him but was much distressed by the fact that he lived so near his undesirable parents. Her last remark was, "I can't remember when we were married or anything about it. To-day I feel that I just want to go home to mama."

Three days later she came back saying that she had gone home with her mother and had been "just feeling fine." She announced that she had decided to return no more to her husband; she had been wakened up to the fact that she no longer loved him and gave a long list of reasons why she didn't love him and why she knew she didn't love him, including considerable quotations from her mother.

I made no comment but advised her to make no announcement of the final decision at this time. A few days later she came in again with two dreams.

First dream: Her husband was forcing her to pull a wagon over plowed ground, with the greatest difficulty. When the wagon got stuck he whipped her. From this dream she awoke, screaming.

Associations promptly brought out the obvious interpretation that in addition to the heavy burdens of life which were entailed by the necessity of living with him and doing the necessary work for him which she described in some detail, he added the torture of coitus

(whip symbolizing penis). From this it developed that she had never really enjoyed intercourse, that she was disgusted at the way he referred to it and demanded it; that it was impossible for her to get any pleasure out of it except by more or less violent exertion which exhausted her completely. It was because of this that she masturbated.

It would be seen from this dream that a single theme is coming more and more into prominence, namely, that heterosexual pleasures and obligations were distasteful and horrible to her and that she wanted to go back to mama, and anything else was torture (to which her reaction is convulsive).

Second dream: She was between two faces; on one side of her was a hideous face and on the other a pleasant man. This is so obviously the husband and the analyst that the patient herself pointed it out within a few minutes after she had related the dream, with appropriate discussion of her emotional sets toward us both.

At the next (ninth) session, however, (of course!) the resistance seemed much more marked. She said that she had had no dreams. I insisted, however, and she did recall that she had had one in which the pleasant man (analyst) was a guest at the same dinner party. "I enjoyed myself and he took me home. He never makes any advances; it is just pure friendship."

(Enjoying her self at a dinner party with the analyst is obviously enough significant of coitus which the rest of the dream attempts to smother with the essence of platonic innocence which also refers to the passivity of the analyst with [probably] a little smack of resentment.)

At the tenth session I asked her why she had ever married. Her first reply was that "it certainly wasn't sex urge." She went on to decry "sex urge" and to tell me that she couldn't remember her wedding at all or her wedding night, but that her husband had frequently told her that she cried when he insisted upon intercourse and made so much fuss about it that he deferred it. While describing this, she had a light "head-pain" attack. She could recall nothing further.

She had been so much better that I thought we could decrease the luminal from grains 3 to grains 1½ daily. However, a few days later she came in to say that her husband and baby arrived by train and that she had several attacks which began immediately after phoning him. She had an attack at the depot when he came in.

"But to-day I feel again a little as if I belonged to him." With this she began to cry and then had a severe gasping attack, fell off of

the couch onto the floor and lay there, and then jumped up suddenly and said, "Where is he; where is he?"

She recovered herself and went on with the free associations. She said she was conscious but couldn't help herself, and apologized. "I just wanted to relax; I couldn't hold on any more. I couldn't keep holding back my thoughts. There was a man coming toward me—makes me shudder—I couldn't see his face—surely I don't love him or I wouldn't feel that way."

Then she had a series of flashes and saw a "covered wagon, a man and a woman" (slaps the air in front of her face), "a woman and a little boy and a cup." "It isn't seeing them that hurts me—I feel it—pushing down on me, my chest."

(My interpretation of this session was that it represented an hysterical projection of her coitus aversion coupled with a breaking through of the poorly repressed conflicts of a type to be elaborated later.)

On March 27th she spent an hour saying that she couldn't recall anything; she was trying to, but nothing came, and she couldn't quite catch them, etc.

Thirteenth session (April 4th): She came in looking very well indeed. "Everybody says I am better than I ever was in my life. I have had no attacks whatever and aside from getting dizzy at my menstrual period I feel perfectly well."

From this she went on to a *pro* and *con* discussion of the benefits of leaving her husband, and the following significant facts resulted from her conversation:

(1) "He always treated me as a child and so does everyone else."

(2) "The dizziness comes only when I think of my husband."

(3) *Her convulsions began at the time she began to go with her future husband!* (Strangely enough, although it had been carefully inquired into, this point had never been developed previously.)

(4) Her husband made sex advances before they were married which was offensive and repulsive to her. "I don't see how some girls can do such things; they just defile their womanhood." (The patient went on to some length about the wickedness of this.)

(5) "I would always tell mother when I would go into the house; I told her everything; I never kept anything from her; I just told her everything. I am surprised she didn't throw him out of the house."

Fourteenth session: She reported that she still had no convulsions and no dizziness, and went on berating her husband, his igno-

rance, his uncouthness, his vulgarity, his offenses, etc. She was distressed, however, by having waves of the opposite feeling, and this ambivalence distressed her mother, who, the patient says, "throws up her arms in frenzy."

"I don't know what love is; I don't know what the feeling is to be in love with somebody. I know what love for my parents is, but have always wondered what real love for a man would be. I asked mother. I think I liked John but I always wondered what love really was. I was never very passionate and now I am not at all, and I got less passionate every time I was with him. Intercourse was always hard for me. I would never feel him in intercourse. I'd have to work up myself and didn't feel him at all. When I think of this side of my life with him I think more and more that I am through with him forever. He is ten years older than I. Anyway, I'm glad that I'm free; that's the way I feel to-day."

(These sessions reveal more clearly than ever her psychosexual infantilism and her incapacity for heterosexual life. She is obviously building up a resolution to desert her husband and return to her mother, substituting this resolution for the convulsions which have previously settled the conflict. Her heterosexuality was the more painful for her because of the infantilistic transparency of her object choice, i.e., her "husband" was too obviously her father image.)

Fifteenth session (April 18th): "Feeling fine." Was advised to cut down the luminal because she had no convulsions or other attacks. Dreamed of her husband begging her to return. Says her mother puts on the same clutching, agonizing scenes when she mentions the possibility of returning to her husband that she herself has in her spells. "Mother says she will just die whenever I mention it." I point out that this was a protest of her mother against her leaving home for John just as she herself in this same way made the same protest, to which she added significantly: "Mother's was conscious; mine was unconscious."

She came next complaining of feeling dizzy and nervous. Her husband, she related, always said she was so youthful and babyish and he wanted her to be more dignified and older; anything but youthful, like herself. He wanted her to be like older people, practical, quiet. Then she spent forty minutes in deep, rapid breathing as if about to break into sobs, which, however, did not occur.

(Abreaction?)

Her free associations to this dyspnea were "pressure in the

chest; her husband's weight lying upon her, especially in intercourse."

(May 17.) She came in very tremulous and quavery, with a dream of climbing a ladder (*which is obvious enough*); also a dream of going from flat-boat to flat-boat with imminent danger of falling into the water (*returning to mother*). Free associations were not forthcoming; she would ramble along about how fleeting and fleeing her ideas were and then keep still for awhile.

(May 24.) She came in with a dream of having been sick; free associations to this led to a discussion of her menstruation which she said had occurred after her last visit here and made her feel better, and also the first marriage night, for which she insisted she was totally amnesic. "The only thing I can recall is that I cried and wanted to go home to mother." She is amnesic for most of the next year, i.e., for the entire period of her marriage prior to her attack of status epilepticus.

(June 3.) More dreams of being sick, and almost dead. No free associations.

I did not see the patient again for several weeks, at which time she and her mother came in to tell me that they had sued her husband for divorce, charging him with cruelty, perversion, and being the cause of her epilepsy. I reproved them for charging things which they knew were not true.

The patient was feeling fine; said it was a great load off of her and that "I at last feel like myself." When I told her I thought the divorce matter was somewhat muddled she cried and said, "Must I go back to him?"

She did not go back to him and did not come back to me for two months, when she came in to ask if she should come back for more treatment. *She had had no more convulsions!*

Two weeks later she came in again. When she entered the door she fell at me, almost on me, as if in a sleep, and then fell on down to the floor with a look of anguish and with shuddering. I immediately called the office nurse and the patient arose at once. I noticed then that if I helped her she tottered and seemed about to fall, but when I let her go she managed to get about fairly well and go to the couch successfully. Then she began to explain that the walk upstairs had tired her and she could have held on to herself but wanted to let go now that she had the chance.

She lay on the couch jerking her right arm, her eyes filling with tears, her head shaking. She remained silent. I finally asked her

what occurred to her. She made no reply at first but at length smiled and said she was thinking of taking hold of herself again and that she recalled trembling at the door. "When I got here and came in and saw you I just thought I could relax. I just wasn't holding on to myself then." (*Transference sustenance.*)

"The back of my head aches; I can't recall having had any fits at home but mother says that I have. I don't recall asking the questions that mother says I did (Where is John; is John here; is he down to his home? Do I have to go back to him? Our boy; where is he? Where is our boy? Am I divorced from John? Is someone in bed with me? Am I going to have to go back to John?)."

I asked for her associations to the idea of someone in bed with her and she began upon a denunciation of her husband. When I insisted upon her feeling particularly in regard to him she suddenly stared, appeared frightened, seized my hand, rose up in the chair, stared at the bookcase, cried, and exclaimed: "Oh, my head!" I insisted that she lie down, which she then did, and she said she felt as if an iron band was clamped about her head and that the book she was staring at was the *Kingdom of Evils* (Southard and Jarrett). She said her husband had always accused her of masturbating but that she didn't do it, although she was occasionally passionate even now, and went so far as to clench her thighs together, which she demonstrated. As a child she masturbated with her hands but she always told her mother, who didn't scold her or scare her about it. "But there is no connection between it (eroticism) and my spells. Why, they are the farthest removed." She left much relieved.

I saw her no more until I wrote for her just prior to making this report, nearly a year later. In the meantime she had secured her divorce and was living with her parents. Her husband came occasionally to see the baby but no longer provoked any manifest interest in the patient, either of attraction or aversion. She was looking and feeling very well and had had relatively few convulsions in the past year, certainly less than one a month. (Her total inability to remember how frequently they had occurred contrasts with the meticulous care with which she formerly reported the date and hour of each attack.) "I'm as happy as I can be. Of course I wish I had a home for my little fellow, but all my aunts just worship him and I couldn't have a better place than I am."

"Mother is doing pretty well, too, but sometimes when we have an argument she clenches her fist and makes a scene, and I find the easiest way to do is just to relax and drop. I drop to the floor, but

I'm not unconscious and get right up, and by relaxing the tension is gone. I feel all right."

(This is clearly her characteristic solution for unpleasantness. Formerly the attacks were of the organic grand mal type; then, as described, they took on more and more hysterical stigmata; here they are frankly conscious, deliberate, histrionic stunts.)

(Do you ever see "those people" any more?)

"No, nothing like that, and I don't dream any more, and I sleep well and eat well."

(What helped you the most?)

"Getting free from John. But I never would have done it; I never would have found out what I wanted, that I wanted to be free, if it hadn't been for psychoanalysis." (Which may or may not have been a correct opinion; probably not.)

SUMMARY

A case is presented of a typical epileptic syndrome arising upon a basis of definite structural cereropathy, presumably syphilitic, which was studied by the psychoanalytic method. Although thorough systematic psychoanalytic investigation was impracticable, the dreams, free associations, and clinical developments made it seem clear that the occurrence of convulsions was in part psychogenically determined. Intolerable pressure from unconscious conflicts set up by the attempts of a girl of manifestly infantile psyche to fit herself (or be fitted) into an adult heterosexual relationship, and relief was accomplished by the epileptic flight, a reaction type characteristic of her (brain). Her convulsions began in association with her engagement; they became aggravated by her marriage and most severe during her pregnancy; they decreased rapidly when she lived apart from her husband, were intensified again by his revisits, and decreased markedly after her separation and divorce, with a concomitant improvement in her general physical health.

Dreams and free associations indicated a persistent back-to-mother trend throughout, and the transference to the analyst was clearly of the mother-libido variety.

The improvement was probably due to combination of (1) transference, (2) catharsis (the emergence into consciousness of repressed and suppressed material), and (3) environmental alterations. The motive for this report was not the presentation of the therapeutic result or technique, however, but the wish to report certain psychoanalytic trends observed in a case of organic "epilepsy."

CONCLUSIONS

The author believes that this study adds confirmatory evidence to the thesis that the manifestations of structural ("organic") pathology are associated with if not determined by psychic mechanisms which are accessible to study by the psychoanalytic method with, in some cases, objective clinical improvement.

Mulvane Building.

PARANOIA FROM THE SUBJECTIVE POINT OF VIEW

BY A "PARANOIAC"

As understood by the writer paranoia from the objective point of view is supposed to be founded on a personal emotional, perhaps unconscious conflict or difficulty, which the patient does not wish to admit or recognize and because of which he projects the cause of his difficulties on someone outside of himself. It is not cured by reasoning and is not a question of the intellectual process so much as it is one of the emotions, which influence and determine the formation of the delusional ideas. And a delusional idea is a mistaken idea that is not founded on fact, and that is not corrected by evidence and cannot be corrected by reasoning or argument.

The subjective point of view accepts the phenomenon of mind as Dr. William A. White presents it: as "not divided into compartments—but as a complex of adaptive mechanisms interrelated with one another in the most intricate manner." It considers the intellectual process and the emotions so closely interrelated that the one cannot exist without the other—each as a part of the whole, and the intellectual process present whether the ideas are formulated or not. It considers a delusional idea a mistaken idea that has developed under the influence of other mistaken ideas and for this reason seems to be not founded on fact though actually it is founded on fact—on fact seen in the light of earlier mistaken ideas; and though it cannot be corrected directly either by evidence or by reasoning or argument because of these ideas, the individual himself can correct it by a realignment of his ideas if he can discover or be helped to discover the original mistaken idea out of which, one after the other, each influenced by those preceding, the later mistaken ideas have developed. From the subjective point of view paranoia is considered the result of overwhelming social disapproval of the individual's reaction to a mistaken idea or delusion or delusional system that he remains still unable to correct. In an effort to present this point of view the following incidents are recorded and will be referred to by number.

(1) A woman of middle age sought relief from an unaccountable aversion to cats, which she had suffered from a time as far back as she could remember. It was impossible for her to be at ease in a

room with one or to pass one comfortably in the open, though she knew perfectly well the animal was harmless and she was ashamed of her reaction. Her mother was aware of no early experience that would explain the difficulty; but an aunt recalled that as a tiny toddler of eighteen months while in her care for a couple of weeks she became interested in a cat with kittens and was spat at and scratched while attempting friendly advances.

(2) A short time after the funeral services for her mother, a child of ten years caught herself, with the exuberance of her homecoming self-restrained, tiptoeing past the windows of the room that had been the sick chamber. The sudden realization that her mother was no longer there to be possibly disturbed by any noise that she might make was too painful for her immediate acceptance. With full consciousness that her actions were no longer called for, she continued quietly on into the house by the side entrance unto her grandmother, and asked in all seriousness concerning the condition of her mother, as had been her daily custom during many weeks. And then, to the expression of shocked surprise and wonder that accompanied the old lady's gentle reminder that her mother was no longer with them, she replied calmly, "I know," and turned to her regular duties.

(3) A child of about the same age was a dinner guest with her elders at the home of a German lawyer where there was an infant in a high chair. Toward the end of the meal the maid set a dish of cheese near the child, which had what was to her an offensive odor. She did not know anything edible had such an odor, and therefore arrived at the only conclusion it was possible for her to arrive at, and acted accordingly. She supposed the infant had soiled itself and its parents were neglecting to have it removed from the table and cared for, and her pleasure was at an end. She asked to be excused to go home at once and her request was granted; but later she was questioned, and revealing her misinterpretation of the significance of facts was given additional facts with the help of which she was able to correct her misinterpretation promptly.

(4) A high school student read in the newspapers that scientists had found the earth in the path of a comet, which would crash into it on a certain day. The world was to come to an end! Had any but scientists been reported as anticipating such a cataclysm she would have smiled at their predictions and considered them no further; but she had great respect for the statements of scientists, who had

measured the stars and timed eclipses and accurately foretold other phenomena; and so she wrote at once to her father many miles away and asked him to come that the family might die together. He sent a prompt reply explaining that he had read the same kind of a report a number of times during his life and the old world was still here and he was sure it would continue to be after the time set for its departure, else certainly he would return at once. She was relieved, but not entirely released from her anticipations until the day had come and gone and the papers reported an acknowledged mistake in the calculations.

(5) A Columbia student living in a single room on the top floor of a high apartment building was the possessor of a handsome neck-piece that advertised itself as real skunk in response to warmth and moisture. Returning to her room one misty morning she found her doctor aunt awaiting her, who was a visitor from the West. She removed her outer garments and hung them near the radiator only to discover her aunt shortly afterward sniffing and gazing in all directions from the open window with the amazed and abstracted question, "Do you have them here, too?" as if she could not bring herself to believe it yet actually were expecting to see in the street of the great city, or upon a roof below, or among the rocks of a nearby vacant property, a living bearer of the mild but not to be mistaken odor that had reached her nostrils.

(6) A bride was burdened with twelve months of sad expectation following her husband's choosing of the kitchen door knob as the most convenient peg upon which to hang an apron. It took all this to prove that a garment on a door knob is not an omen of a death in the family within the year, and so to dislodge that and other superstitions of her childhood.

(7) A woman had lost a loved one. At a spot where he was wont to meet her she arrived in the course of her duties without realizing she had him in mind, and hallucinated his presence for an instant with all the clearness of reality. She was startled, then pleased to have recalled him so vividly, and later had no thought that her hallucination was anything other than it was. Her education had been adequate to make misinterpretation of the significance of this experience impossible.

(8) A student of dreams having been conscious of few of her own, determined to catch one and to interpret it. After a number of vain attempts she awakened widely one morning with unusual abruptness

at the words, as of a little imp clearly laughing at her ear, "Ha, ha, you didn't get me that time," and without the slightest awareness of anything further that had been passing through her mind. It was as though her mind had been an absolute blank from the time she had fallen asleep the night before until her sudden waking; but she had learned from her studies that this was not the case, and defying the "imp" with amused irritation and full recognition of its subjective nature, she settled herself to recover the dream—and succeeded.

(9) A woman alone wakened one morning with the very clear thought, "I must get up carefully so as not to disturb him," as an instant's impression that he whom she loved was quietly sleeping at her side.

(10) After the death of a husband a woman so vividly hallucinated his presence just as she was falling asleep, and in the same state so immediately became aware that her experience was only a dream, that she was racked with sobs before she was fully awake, and for some time after could not control her emotion.

(11) Within a walled property surrounded by trees and shrubs and a garden overgrown with weeds, a substantial brick residence stood deserted. The family had been away for many months and were expected to remain still for a time indefinite. One evening two persons passing discovered a dim light in one of the upper rooms, and airy forms in motion. They watched them for some time until they vanished. Certainly no one was at home and no one had been, and yet the sight was there. News of it spread rapidly. Other persons came night after night—and saw. A careful investigation was made of the premises, but no sign of the recent presence of anyone was found. The house was surely haunted! The ghostly forms appeared at about the same hour every evening. They moved about for some time and then were gone. But they could be seen only from a special place of vantage. With this noted the phenomenon was pointed out as a reflection from the neighboring house where with shade undrawn the children were preparing for bed. The full proof soon afterward was forthcoming.

(12) A young woman busy about her room with mind divided, was startled slightly by an instant's impression as of seeing an asp about her arm. She then noted that a shadow had crossed it.

(13) A visiting elder with the final statement that the Lord was well pleased with the sacrifices of the children of Israel had just

completed his talk about burnt offerings before a Sunday school when a little hand was lifted and a little voice piped forth, "Please, may I speak?" They belonged to a lover of animals, who a short time before had had his attention called to the difference between standing upon and not standing upon one's own convictions. With permission gained he continued firmly, "I don't believe God was pleased when the little lambs were burned, and I don't believe my mother believes it." A few days later a deaconess called at the child's home, and explained with expressions of deep regret that she considered it her duty to report the matter because she believed the child should be punished for such a sacrilege.

(14) In response to the Voice Abraham was prepared to offer up Isaac his son upon the altar, and "it was reckoned unto him for righteousness."

(15) Before 1802, when the rite was abolished, Hindu mothers drowned their children at the mouth of the sacred Ganges.

(16) In 1922 a Jewish woman in New York tried to throw her child out of a window as the result of some ideas concerning the "evil eye" and neighboring Italians. She was committed to a state hospital. Upon parole she was placed in an institution for temporary work in the laundry, and there ran a mangle so well during the vacation of the woman regularly in charge of it, and welcomed so heartily every opportunity to run it after the latter's return, that she called upon herself unwittingly the resentful and sarcastic remark, "You like the job so well, I hope you get it and keep it all your life." She did not want the job all her life. She would have liked to have received the extra income it would have brought then, but she wanted to return to her family as soon as possible and reassume her duties as wife and mother. To her the remark was a curse placed upon her from which she could see no escape. Her actions led to her being returned to the state hospital. She was reparaoled to her home a few weeks later. In the blind effort to help her the influence of the "curse" was not recognized as paramount; but fortunately its impotency incidentally was proven and her reparole made possible thereby. Alas, that it was not so recognized and directly proven impotent without all the difficulties which it engendered.

(17) An Irish immigrant, scrubbing offices to make a way for herself and send assistance to her family, found it necessary to have her teeth extracted. She ordered plates and paid for them in advance from her hard-earned money; but when they were ready she

refused to accept them. She declared the teeth were not her teeth and asked for her teeth or her money. The difficulty could not be settled. Further difficulties arose. The woman became an inmate of a state hospital and was detained nearly a year before arrangements could be made for her deportation. While these were being consummated a social worker accompanied her to the dentist and on other farewell errands about the city, and meanwhile detected from her complaining, which she was given an opportunity to indulge in freely, that she supposed her own teeth, which had been extracted, were to have been fitted into plates, and that, when she recognized those offered her as not her extracted ones, she supposed they had come from the mouth of someone else and for this reason she had refused to accept them. Had she been fortunate enough to have been led to explain this at the beginning of her difficulties, and to have been taught in return the simple fact that teeth used on plates are manufactured, she would have been saved much stress and suffering.

(18) A recent news item reported that fundamentalists had won affirmation of the doctrine of the virgin birth as a sweeping victory over the liberals of the Presbyterian General Assembly. Others, that the legislature of Tennessee had passed an Anti-evolution act, and the Tennessee Textbook Commission had adopted a textbook on biology and human welfare, which in no way conflicts with the act.

(19) It was a long time before anyone had a thought that the earth is not flat and stationary and that the sun does not move about it, and a longer time before the thought was proven, and still a longer time before it became a matter of general knowledge and acceptance anywhere. Meanwhile the phenomena of nature, which became understood, were crudely accounted for in many different ways. They still continue to be in some quarters of the globe, and possibly by uneducated persons even in our midst.

Hallucinations are not restricted to individuals who are misled by them, and they are harmless when their subjective nature is understood (2, 7, 8, 9, 10). *There is nothing abnormal about them.* Misinterpretations of their significance leads to religious fervor (14), the activities of a Society for Psychical Research and the publication of books like *Raymond* and to actions that result in imprisonment or commitment to a state hospital.

Misinterpretations of the significance of facts are of every day

occurrence. They are corrected upon further consideration, if the previous education of the individual has been adequate for such correction (5, 11, 12); or upon reconsideration with additional facts, if the necessary facts are obtained (3, 11). Uncorrected, unless they are ignored as of no consequence to the individual, they are developed into delusional systems through the misinterpretation of the significance of other facts seen in the light of the earlier misinterpretation (4, 16, 17). If this occurs without the formulation of ideas, it exerts its influence merely through the emotions and has been interpreted as a conditioned response and as a memory relegated to or never having arisen from the unconscious (1).

Delusional systems, or the fixed ideas that have resulted from them, have come to us through the ages, from generation to generation, and are being discarded only gradually, as others have been, before experience or the compelling illuminations of science (6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19). In such an inheritance we have a broad foundation upon which we build delusional systems of our own, and *none of us is free from them*. Usually they are corrected with time and opportunity as education and experience proceed, without any serious difficulty (4, 6, 11, 18, 19); but if there is no time nor opportunity—if actions resulting therefrom call forth severe social disapproval before facts are available upon which correction could be made—the individual is at a tremendous disadvantage (16, 17). If everybody is not against him, they are at least against his delusion and his actions that have been the outcome and, beyond making this plain, they do nothing to help him; so that the effects are very much the same and it is not always possible to differentiate. With a sense of no wrong doing he does not understand the attitude of others—he does not realize that if he himself is not blamed, his heredity is—and his delusional system is extended. His disadvantage, if it is not too great, forces him into compensatory activities, through which, if he is fortunate, he finally gains the facts necessary for the correction of the original misinterpretation, and, if these facts have not been recognized before, makes of him a pathfinder (11, 13, 16, 17, 18, 19). But if his disadvantage has become too great, he can only continue piling up delusions to the end and acting in accordance with them, or, in utter discouragement, die at his own hand.

Thus paranoia is presented, dependent in no way upon heredity, except in so far as experience is restricted and education limited thereby; but dependent upon environment—upon the pressure of

social disapproval of acts resulting from a delusion or a delusional system, and the extent of the disadvantage to which this subjects the individual. It is presented as founded on a misinterpretation of the significance of facts, for the correct interpretation of which the previous experience and education of the individual have been inadequate, and for the timely correction of the misinterpretation of which he has not been fortunate enough to have obtained the necessary assistance. It is presented as having begun at any time during life—at an early age or later; and as developing into a delusional system through misinterpretations of the significance of other facts seen in the light of the original misinterpretation; and through misinterpretations of the significance of still more facts seen in the light of all the misinterpretations that have preceded; and so on and on, each one in turn supported more strongly than the last, with conceit and suspicion or their very opposites arising and increasing as the result of social disapproval,—not at all as the result of any innate morbidity. In short, paranoia is presented as the result of a delusional system such as, without leading to actions that call forth social disapproval sufficient to place us at an overwhelming disadvantage, are developed more or less throughout life by every one of us. We all have mistaken ideas. Many of them are corrected promptly by one means or another; but upon some of them we have built delusional systems of greater or less extent, with which, in addition to those that have been handed down to us or the fixed ideas that have resulted from them, accepted and elaborated into systems of our own, we are living in comparative comfort and will continue to live permanently or until we are able to correct them, as we have corrected others, with the help of the clearer understanding of further education and experience. They are not too different from the mistaken ideas and delusional systems of our friends and co-workers or of society in general to call forth opposition strong enough to place us at a serious disadvantage, and some of them even support us as a rung upon the ladder until we climb to the next higher one; for thinking man finds a cause for every effect,—if not the correct one, or a hypothetical one, then a delusional one. *There is nothing abnormal in a delusion.* By the formation of delusional systems and their correction a large part of the development of the human race has been accomplished.

The chapter on paranoia in every textbook of psychiatry is here considered as revealing a handed-down delusional system, in which, as a fixed idea, the physician's lack of understanding and his inability

to help are projected upon "psychopathic predisposition made up of constitutional defect, by reason of bad heredity" as the cause of the incurableness of the disorder; and every effort is made to harmonize, as "a monoideism developing in degenerates," what cannot be harmonized, namely, "heredity taint" and "the excellent condition of memory, judgment and intellect in all other directions save in those related to the single cluster of delusions." The belief is here expressed that until physicians discard this delusional system of their own, they are in no position to make possible the direct dissolution of the delusional systems of their patients; but must continue to depend upon the pressure of disapproval expressed in one way or another with the hope that somehow it will help. The method of its infliction is very different from that in use when witches were burned and prisoners mutilated: our present penal institutions and state hospitals cannot be compared with the black holes and insane asylums of the past: the pressure of social disapproval is more humane, physically, and is becoming more so daily; but at best it is a mere treatment of symptoms with the underlying difficulty directly untouched, and it causes intense mental suffering. It succeeds, as occasionally it does, only by chance and with great waste of energy and in a way quite unrecognized, leaving in its trail opportunities for further misinterpretations that were far better avoided (16).

As here presented, then, paranoia is curable and may have been prevented many times during the life of every "normal" individual. It cannot be prevented and it cannot be cured by the individual alone if his disadvantage is too great; but another can prevent it for him by prompt enough discovery of the original misinterpretation and the presentation of facts with which it can be corrected; and another can cure it in the same way if he can follow back and find the original misinterpretation through all the misinterpretations that have been superimposed, or can win from the patient an earlier spontaneous revelation of it in response to adequate opportunity for unrestrained complaint (17). Though it is directly useless and often harmful to combat misinterpretations seen in the light of other misinterpretations, or to express disapproval of actions that have resulted; the fundamental misinterpretation, once it is found, yields easily before facts that make possible its correction, and, having so yielded, makes possible the correction of all others built upon it; and, if two or more lines of misinterpretation are interwoven and the basic misinterpretation of each is discovered and assisted to correction in the same way, the patient soon returns to sane and efficient living.

If the education and experience and understanding of every individual were exactly the same, there would be no paranoia; for the delusional system of one would be the delusional system of the others, held or corrected simultaneously, and agreement would be perfect. No one would be at any disadvantage. But where each is different, developing in his own way, beyond his fellows in some respects, behind them in others, according to his special endowment, education and experience, and no one can be omniscient; the possibilities for delusional systems different enough from those of others to produce actions that call forth disapproval which places the individual at a tremendous disadvantage are endless; and assistance to the individual is of very great importance, if all of us are to advance together and development is not to be left as a matter of mere chance.

It is held here that there is nothing abnormal in a delusion nor a delusional system into which it may grow; also, that it is only when either leads to conduct which calls forth social disapproval strong enough to place the individual at a serious disadvantage that paranoia is fully developed—not as a result of the original delusion or delusional system, but of further elaboration on the pressure of social disapproval, the cause of which disapproval the individual does not understand: and further, that, with the meliorating of this pressure by a friendly searching out of the fundamental misinterpretation on which the delusional system is based, and an adequate presentation of the facts needed for its correction, the delusional system may be dissolved and the patient returned to normal living. Such a searching out and presentation are spontaneous with sympathetic parents who deal successfully with misbehaving children. They are becoming more and more common among progressive educators who endeavor to meet all the needs of each pupil. It is hoped that the same treatment soon will be accorded the paranoiac, whether in a state hospital or penitentiary, as a result of further recognition of its efficacy and of the fact that neither the individual nor his heredity can any longer be blamed.

SPECIAL REVIEW

"FORM" PSYCHOLOGY AND PSYCHOANALYSIS

BY ISADOR H. CORIAT, M.D.

Koehler's remarkable observations on anthropoid apes verify and illuminate certain psychoanalytic theories from the standpoint of group psychology and of libido and ego development. Although this new Berlin school of psychology has concerned itself primarily with principles of a theory of psychological forms (Gestalt psychology), yet on reading Koehler's fascinating volume¹ one is struck with the intimate relationship of this psychological approach with the findings of psychoanalysis. As Koehler points out (p. 275), "The chimpanzee manifests intelligent behavior of the general kind familiar in human beings," but at the same time, it is not at all obvious to the reviewer that an understanding of "the capacities and mistakes of chimpanzees in visually given situations is quite impossible without a theory of visual functions, especially of shapes in space" (p. 136). The behavior of these chimpanzees can be reinterpreted from the psychoanalytic standpoint and the experiments refute the customary criticism against psychoanalysis, namely, that the ideas or theories were suggested by the analyst to the patient. It is this psychoanalytic approach which demonstrates that by the theory of visual functions alone it is impossible to understand certain aspects of the spontaneous behavior of the chimpanzees which forms the basis of Koehler's experiments.

According to Hermann, there are three main principles of the theory of psychological "forms."² (1) It disputes the "bundle" or "mosaic" notion of the old psychology, in harmony with psychoanalysis, which refers everything in the mind to instincts and complexes. (2) The new school attacks the association-theory of the old psychology and it is this very theory which was also overthrown by the psychoanalytic investigation of the hidden meaning of even those

¹ Wolfgang Koehler. "The Mentality of Apes." New York: Harcourt, Brace and Co., 1925. (The numbers refer to the pages in the text.)

² J. Hermann. "The New Berlin School of Psychology and Psychoanalysis." International Psychoanalytic Congress 1922 (abst. in International Journal of Psycho-Analysis, IV, 3, July, 1923).

associations which in their manifest form appear meaningless. (3) The new school has developed a theory of physico-physiological "forms" by means of the concepts "a system" and the topography of the system, and by postulating a physical minimum law: here the model is obviously the Freudian metapsychology.

Koehler's book is divided into two parts, the experiments on the intelligence of apes conducted at the Anthropoid Station in Tenerife from the years 1913 to 1917 and an appendix dealing with the psychology of chimpanzees published a few years later.⁸ It will be the purpose of this review to discuss certain aspects of these experiments and observations as they have been described by the author and to point out that an analytic interpretation provides a more accurate orientation and a deeper insight into the behavior of the chimpanzees, than do the postulates of the "form" psychology.

The chimpanzee appears to be in an early pregenital phase of libido organization, a development which is seen in children before the age of five, but which is covered in analytic work in adults by the infantile amnesia or a screen phantasy. In fact Koehler points out (p. 155) that from the standpoint of the lack of statics or uncertainty in the sphere of spatial forms, the chimpanzee behaves like a human being up to the age of three, because it is only at this age that children begin to develop any idea of the principles of the physics of equilibrium. "In the intelligence performances of anthropoid apes, one may see in their plastic state once more processes with which we have become so familiar that we can no longer immediately recognize their original form" (p. 2).

The Freudian metapsychology can be applied to Koehler's work, such as the topographical principle of spatial arrangement and the dynamic principle of the measure of the libido investment. Many of the reactions described as occurring in the chimpanzees, seem also to conform to another psychoanalytic theory, namely, that the mental processes of these animals are automatically regulated by the pleasure-principle. Furthermore, as in psychoanalytic work, Koehler based his conclusions and interpretations on spontaneous behavior, even when the individual experiments were definitely planned.

One of the principal discussions in the experiments is concerned with play, dancing and building in common (mutual aid); all manifestations of what may be termed their group psychology. In the formation of human groups, the features characteristic of the indi-

⁸ Originally in the *Psychologische Forschung*, I, 1921.

vidual tend to lose their sharp outlines, there is a fusion of those unconscious libidinal ties which has been termed the "herd instinct." In the very primitive groups, as in the chimpanzees, there is but little continuity or group behavior, each ape independently carried out his own particular function and position. "It is rarely that one animal helps another" (p. 173). "Sometimes the behavior of the animal strongly resembles collaboration in the strictly human sense, without, however, entirely carrying conviction" (p. 175). "That certain special characteristic qualities of this species of animal only appear when they are in a group, is simply because the behavior of his comrades constitutes for each separate animal the only incentive which will bring about a variety of different behavior" (p. 293).

These observations demonstrate that there is no higher organization of the group in chimpanzees, as we understand it in civilized man or in primitive communities, where "in this closed world, whose space, causation, time, are all somewhat different from our own, communities feel themselves solidary with the other beings, or groups of beings, whether seen or unseen, which inhabit it with them." (Lévy-Bruhl "Primitive Mentality.") There is no fusion of those instincts which are peculiar to the individual and no compact libidinal ties, except temporarily in the more intimate sexual relationships. According to Freud (Group Psychology and the Analysis of the Ego) the libidinal constitution of a group consists of a number of individuals who have substituted one and the same object for their ego-ideal and have consequently identified themselves with one another in their ego. In the chimpanzee this ego-ideal is lacking, consequently any group formation is either not present or is very loose. As Koehler points out (p. 277), and this statement has a direct psychoanalytic bearing on the formation of the ego-ideal, "A great limitation of those very important components of thought, so-called 'images,' would thus constitute the causes that prevent the chimpanzee from attaining even the smallest beginnings of cultural development."

One of the most interesting observations on the chimpanzees concerned their coprophagia, an impulse which is impossible of any explanation by "form" psychology, but which can be clearly understood through psychoanalytic interpretation. "Nueva⁴ regularly ate her excretions, and was at first astonished and then extremely indignant, when we took measures against this habit" (p. 6). "I have only observed one of those species who did not take to

⁴ The name given to one of the chimpanzees.

coprophagy during captivity" (p. 83). Such statements show that the animals were in the anal-sadistic phase of libidinal development and although all were adults, they remained fixed in this phase. As in a child, there was no feeling of disgust. "With development of the sense of smell, the child's interest awakens in its own defecation products. This is an interest which no child is without, and one which (as long as the particular child in question has not learned to feel disgust) not seldom becomes pronounced coprophilism" (Hug-Hellmuth, "The Mental Life of the Child").

These observations are of great value for an understanding of coprophilic perversion in human beings. In this condition, there is a clinging to the erotic or pleasure significance of the anal zone, in fact, coprophilic perversion represents the anal element maintained in its most primitive and unsublimated form. The homosexual attachments of these chimpanzees, as described by Koehler (pp. 314-315), lifts the anal erotism to a somewhat higher level, the genital, and yet at the same time there remains, as in man, a certain element of anal erotic stubbornness. "Their habits of eating their excrements was often and finally very sharply punished, but all to no purpose" (p. 309).

The connection of coprophilic interests and anal erotic stubbornness shows, as on the basis of analytical work in the development of the libido in man, that the phase of genital primacy is preceded by a pregenital organization in which sadism and anal erotism play leading parts. Yet even in man, this pregenital libido may remain unsublimated under certain conditions, as in the persistence of the original anal, urethral or oral erotisms or in such perversions as coprophilia or exhibitionism.

Their sadistic behavior, as shown by their explosions of anger, foolish and silly rage, resembling that so frequently encountered in hysteria (pp. 6-7) and the throwing of stones (see particularly p. 91) leads to the supposition that the animals derived a certain amount of pleasure from destructiveness and excitement. As a commentary on this primitive emotional excitement Koehler states (p. 91) that under these conditions "All not inherent in the chimpanzee's nature is certainly completely discarded." This significant explanation leads to the supposition that these attacks were unconsciously motivated and consequently there must be postulated a certain degree of repression. Other affective disturbances are also described, such as resistance shown in the escape stupor of one of the animals "Who is usually very lively but immediately falls into a kind of stupor when she is to perform experiments" (p. 248) and finally the exhi-

bitionistic and narcissistic behavior. Concerning the latter, Koehler's interpretation is typically psychoanalytic as when he contends that their tendencies to adornment are "based entirely on the extraordinary *heightened bodily consciousness of the animal*" (p. 97).⁵

According to psychoanalysis, there is a strict determinism in psychical events or processes, in that they are never accidental or isolated phenomena, but are related to preceding mental processes, in the same manner as in successive physical events. The behavior of these animals also "indicates something quite foreign to the principle of chance, but hidden under the harmless phrase 'instinctive impulse'" (pp. 197-198). "I think I have shown that the theory of chance can in no way be considered exact in every case" (p. 221). Finally, as demonstrating the hidden meaning of associations which on the surface in their manifest form, appear quite meaningless, as pointed out by psychoanalysis it is stated—"The solving of the chief problem brings in its course the small, unforeseen additional problems, and that, as a rule, the chimpanzee immediately makes the necessary modifications" (p. 226).

Thus the theories and results of "form" psychology, taking as material these particular experiments on the mentality of apes, are like psychoanalysis, a dynamic conception. From another angle, it confirms and supplements the main principles of psychoanalysis, particularly concerning the importance of instinctive strivings and ego and libidinal development, determinism, the hidden meaning of associations, spontaneous behavior and the theories of metapsychology. The volume furnishes a text of psychoanalytic theories expressed in a very simple form, more simple than in children, because the behavior of the chimpanzee was almost completely unadulterated by either repression, resistance or the ego-ideals of social sublimation.

⁵ The italics are Koehler's.

SOCIETY PROCEEDINGS

NINTH INTERNATIONAL PSYCHOANALYTIC CONGRESS¹

BY DR. SMITH ELY JELLIFFE

The ninth International Psychoanalytic Congress took place at Bad Homburg, Germany, September 3, 4, 5, 1925. Viewed from every point of view it was a very profitable meeting. At least 200 were in attendance, half of whom were regular members of the various local societies. Dr. Karl Abraham of Berlin presided with much tact and consideration; Dr. Eitingon was secretary. From the American point of view many of the papers were much too long—they could have been presented in abstract—and a better survey of the developmental phases of the entire psychoanalytic movement could have been gained.

The meeting was truly international. The members of the congress from America were Jelliffe, Clark, Burrow, Coriat, Oberndorf, Stern, and Glueck.

The scientific proceedings were opened by a paper from Professor Freud, which was read by Anna Freud, his daughter.

1. FREUD, S. *Psychical Results of Differences in Anatomical Sexual Structure.*

It becomes more and more evident with the increasing experience with psychoanalysis, as gathered by many investigators, that the analysis must be able to get into the earliest childhood experiences in order to be most effective. This is not only of increasing theoretical interest but of actual practical value in spite of the fact that such an analysis gets increasingly more difficult and time consuming and leads into regions where one has little guide from previous experience. It further threatens to mechanize the analytic procedure and calls for almost impossible coöperation on the part of both patient and physician.

Freud speaks of presenting these considerations, not so much after the manner of his *Traumdeutung* or *Brückstück* where he allowed the ideas to incubate a number of years—ten to fifteen, at least—but as perhaps more rapidly brought out from considerations of a different order. When he alone was the only worker in the field it was necessary perhaps to go to the limit in investigation, now with hosts of eager co-workers he feels justified to leave the work of deeper investigation and proof of

¹ Comments or addenda are in brackets ([]) and the authors are not to be held responsible.

his ideas to others—especially now since new discoveries require so much more work. The earlier formulations were built up about the male situation. The œdipus situation was more distinct in its male pattern especially as the heterosexual object was retained from the nursing through to the genital stage. The modus of the successful repression into the unconscious of the early œdipus pattern Freud has already written upon. (Gesammelte Schriften, Vol. V; also in English Edition, Hogarth Press, Vol. II, and International Journal of Psycho-Analysis, 1924.) The bisexual complications of this pattern are still subjects for study. Also the very early history of the œdipus complex in boys is not yet clear. Identification of fathers of tender nature may constitute mother rivalry situations to be more definitely understood. Early genital masturbatory activities are related to the œdipus complex but whether primary or secondarily acquiring their œdipus significance is uncertain; Freud is inclined to the latter view. Bed wetting, when continued, seems to take on the onanistic function, its forcible suppression can take on the castration threat coloring. Analysis still finds shadowy the stimulating influence upon the development of the infantile sexuality consequent upon the witnessing of parental coitus in very early infancy.

The early œdipus situation with girls is even more hidden than that of boys. In both the mother is the first object. The girl has to make a change to the father. How does this take place in the pre-œdipus stage? Every analyst, says Freud, has known women whose father fixation has been singularly intense and who have expressed the wish to have a child by the father. There seems to be good ground to believe that this wish phantasy was the source of the early onanistic impulse. Close analysis shows that this is not as has been thought an elementary situation but rather that the œdipus complex has a long and complicated preliminary history. The pleasure giving genital zone is often discovered during the nursing period by way of thumb sucking and may be utilized—not necessarily—as a substitute for the breast gratification when that is lost. The genital zone once discovered now leads to a later stage—i.e., the phallic phase—in which onanism is not as yet the object investment of the father, which seems interrupted or retarded by the discovery that her organ is as nothing in comparison with that of a brother or playmate, at which there comes about an envy of the penis. Thus arises a definite contrast in the relationship of the sexes.

A contrary situation also arises when the boy for the first time notices the female genital. This is more or less of little interest until later when the castration threat enters, then the absence of the penis in the female takes on particular importance. What he may have dismissed in the threat as meaningless or negligible here appears actual and is met with great affective reactions. Two reactions are demonstrable from this period which may affect his later relation to the woman. Either a timid

withdrawal from the mutilated object or a triumphant depreciation of the same may result. So far as the girl is concerned the situation is different. She has seen it; knows she has not got it; and will have it. It is from this point that the "male complex" of the women starts along different lines. The hope that some day she may possess an organ and thus be like a man may persist for a long time and may lead to very peculiar and ununderstandable behavior. [In a personally partly analyzed patient this wish was expressed by a pushing down of the bladder and uterus until the cervix protruded from the vagina. This was clearly identifiable in the analysis with a penis and the accomplishment of this type of development that Freud here speaks of.—Jelliffe.]

Or there results what Freud would designate as a "Verleugnung" (denial), which in adults may be related to a psychosis. The girl refuses to accept the fact and would behave as if she were a man and had a penis. The psychical resultants of this penis envy apart from the reaction formation of the "male protest" are many and far reaching. With the recognition of her narcissistic wound there often results an inferiority feeling. When later it may be recognized that the "punishment" is not a personal one but a general sex character there frequently sets in a period of depreciation of the male with overcompensatory jealousy ideas. This Freud observes, in a footnote, is at the bottom of Adler's organ inferiority idea. This jealousy, not to be confounded with the more conscious jealousy observable in both sexes, is however apt to be stronger in the female because of the presence of this older penis envy in her make-up. Freud says that before he recognized this component his formulation of the "child is being beaten" as a special onanistic phantasy and related to a rival in the father love now may be slightly altered in that it may have a phallic stage—pre-cedipus pattern—and related to the clitoris, which may by its being pleasurably excited be an earlier stage in a later masturbatory formula. A third resultant of this penis envy seems to be a loosening of the tender relations to the mother. This is not overclear but it would seem that eventually the mother is blamed for this defective situation. Early jealousy situations towards another child show the historical connections of the discovery of this genital deprivation, thus affording a motivation for loosening the mother tie. Thus in the "child beating" onanistic phantasy this rival often appears.

Of most importance, Freud thinks, in this penis envy situation, or the discovery of the inferiority of the clitoris, is a definite variation in the female and male resultants upon masturbatory activities. The female in general does not bear this activity as well as the male. Thus in the analysis of the phallic phase in the female and related to the penis envy there arises a strong antagonism to onanism. When this repression has not been entirely successful then there come into operation many of the later phases of the female sexual activities which are not comprehensible

unless this strong motivation is understood. The definite arriving at femininity in its functional sexual relationships is interfered with through the faulty evolution of this repressive mechanism.

Up to this time the œdipus complex plays no conspicuous rôle—but now the symbolic identification of penis-child is placed in a new relation and the father object libido displaces the mother who now enters into a jealousy relation. Should later defects appear in the displacement of this father object libido then the "masculinity complex" tends to be returned to and become fixated.

These Freud states are the main points of his thesis which he then recapitulates. Some light is thrown upon the pre-œdipus situation in the girl, which up to this time is not known from the male aspect. The œdipus complex is a secondary formation in the female. The castration complex follows divergent lines in the two sexes, whereas the œdipus complex becomes displaced by the castration complex in the boy (see Freud's paper on the Passing of the Œdipus Complex. *Inter. J. Ps.*, 1925) in the girl the reality of castration leads to the formation or facilitation of the œdipus complex. Thus in the former advancing maleness and in latter femaleness are conditioned by anatomical differences which build up their psychical situation. Thus as threat in the boy, the castration forces the cathexis towards the Super Ego. Thus, in ideal resultants the Super Ego takes over the repressed libido of the œdipus complex of the boy and builds up morals and conscience in its antagonism to the incest motive. Such a motivation for the destruction of the œdipus complex is not so important in the girl. Castration has been effected, hence the "child" becomes the goal. Thus also what may be called "moral normals" for the female may be different from those of the male, the which must be taken into consideration by those feminist adherents of the absolute equality of the sexes. (See *Varia. PSYCHOANALYTIC REVIEW*, Vol. 12, 1925, p. 483, on note by Jelliffe on Freud's Passing of the Œdipus Complex—and the relationship of the menopause as a biological variation of moment as a contribution to this same situation.)

2. LANDAUER, K. (Frankfurt a. M.) *Automatisms, Compulsion Neuroses and Paranoia.*

In this paper Landauer calls first attention to the close relationships that exist between many compulsion neurotic symptoms and paranoid situations. These relationships come out during analysis and may even result therefrom. Certain habitual activities take over as Super Ego cathexes the character of compulsions. In character analysis they ally themselves with certain conversion symptoms, as in hysterical reactions, but become much more complicated carriers of the libido situation. Thus certain schizophrenic organic symptoms afford excellent illustrations.

In the compulsion obsessive ideas alloplastic (Birnbaum-Alexander)

processes are replaced by autoplasmic activities. In the automatisms, oral, urethral, muscular, anal—more rarely genital—erogenous gratifications become manifest. Thus the patient's attention is drawn compulsorily to these erogenous zones and partially or completely diverts the libidinous activities from alloplastic—i.e., projection paranoid mechanism interpretations. Thus negativistic antagonistic transference situations may be diverted. The author discusses these from the phyletic viewpoint and utilizes the conceptions made more or less known to American students chiefly by Loeb—under the head of tropisms, taxes and praxes. He formulates the idea that the projection mechanisms are opposites to the automatic acts and both serve to resolve the unconscious conflicts between the wish to kill the loved father imago and the "allmightiness of thought." He further traces these opposing mechanisms as they show themselves in the developmental phases of magic, of religious, and materialistic types of mastery of the environmental realities.

3. BURROW, TRIGANT. (Baltimore.) *Laboratory Method of Psychoanalysis.*

The method of the laboratory is the method of consensual observation. This consensus of observation establishes the conditions for dependable scientific judgment in that it precludes the element of personal bias with respect to the data observed. In all subjective experiment the requisite condition for its proper conduct is the elimination of this personal equation and its necessarily deterring influence upon the observation of the processes in question.

With the development of Freud's thesis there was first introduced into science the possibility of a laboratory method with respect to the dynamic processes of man's mental life. But as psychoanalysis, consistent with its medical traditions, had its inception in a clinical approach, it was inevitable that psychoanalysis should adhere more and more to the method of the clinic and depart to the same degree from methods pertaining to the technique of the laboratory. After twelve years, however, devoted to the method of psychoanalysis as first developed by Freud, it became more and more apparent to me that the tendency of psychoanalysis had deviated so far from its original basis of research as to require very exacting processes of reconstruction to restore it to the scientific postulates that originally underlay Freud's basic discovery. Accordingly, it became the interest of my students and myself to place our emphasis upon methods that would insure a precision of laboratory technique consistent with the technique that was first inaugurated by Freud. With my associates I came to realize the necessity of applying under conditions of actual laboratory or group analysis the method which Freud had developed in the treatment of individuals. With the growth of our work it became apparent that our processes of observation must be based upon methods

involving a social or consensual laboratory technique as definite as that obtaining in the laboratories of biology. In the laboratory of the biological sciences the method of research has been extended to include social as well as individual processes. In the study of physical conditions the physician is no longer interested only in the individual patient but has broadened his inquiry to include the general social organism. Naturally, in a laboratory that investigates subjective states the difficulty of precise judgment lies in the inhibitions of the subjects whose states are submitted to the critical test of analysis. These inhibitions constitute the personal equation which must be excluded if the experiment is to proceed without bias to its aims. This is the problem the group comprised of myself and my students have attempted to meet in the actual situation of our common subjective analysis.

4. HERMANN, IMRE. (Budapest.) *Regression of the Orientation of the Ego.*

Hermann first calls attention to an analogical relation wherein he states that the sensory data of experience—receptor activities—ontogenetically, build up an orientation for the ego, just as racial experience—i.e., instincts, may serve for the "id." In this he would use the generalizations of von Baer, Haeckel, Spencer and others although not specifically referred to, that ontogeny and phylogeny are inevitable correlates and they follow established patterns. (Entelechies of Aristotle.—J.) Ontogenetically, the sensory modalities gradually arrive at an organization of the libido, from pre-genital, i.e., polymorphous erogenous areas, to such a stage in which one or other modality arrives at some sort of dominance, and thus establishes the ego stage of the personality. Any regression from this ego stage is equivalent to a regression from the "reality stage" to the "pleasure principle" in that the "pleasure-pain" orientation to lower modalities come into prominence. Thus there appear in behavior accentuations of eye or ear cravings for pleasurable activities, or smell cravings, or even ontogenetic cathexis of temperatural predilections. (Warmth of mother—uterine warmth, etc.) Such regressions to earlier ontogenetic adaptations, on the pleasure principle, inevitably lead to a denial of the reality of the environment and a flight into various types of behavioristic reactions which at lower stages represent a reality sought, but at a lower level.

The author made a certain number of correlations between such primitive seekings and behavior activities. Thus for him dominance of the nasal-smell primitive cravings show themselves in distrust, the effort to unmask and anxiety regarding such, whereas the ontogenetic craving for temperature adjustments show themselves behind such symptomatic reactions as exuberance—affluence—and various character anomalies which are allied to retrospection, etc.

5. OPHUIJSEN, J. H. W. (Hague.) *Observations Upon the Origin of Sadism.*

In this most interesting paper the author would call attention to the fact that sadism and cruelty, per se, are not to be too closely brought into alliance. As one more carefully analyzes the sadistic cravings and their more or less obvious relationships to hate and sexual aggression it may be seen that the situation is much more complicated than summarizable under the conscious conception of the cruelty motive. Destruction is certainly one component, this is closely allied with the wish to dominate, furthermore the anal erotic wish to smear the object is apparent. This however may be separated from any idea that the object, as such, is being smeared. In other words the sadistic craving may regard the object in this regard as a nonliving thing and thus the satisfaction is entirely autoplasmic. The author lays stress upon an early phase of the destructive impulse and relates it to the wish to destroy by biting thus allying this aspect of sadism with a secondary development of the oral erotic activity and more or less correlated with the appearance of the milk teeth, which enables the infant to make a greater impress upon the mother's nipple than by the sucking activities.

6. GRODDECK, GEORG. (Baden Baden.) *Psychoanalysis and das Es.*

Dr. Groddeck gave an impassioned talk rather than a paper upon the "Id" meaning in general the repercussion of psychical activities as they were more or less imprisoned within the soma. [As is fairly well known in psychoanalytic literature this observer has devoted much thought to the deeper relations of soma and psyche, as have been formulated for some time in America, chiefly by White and Jelliffe. In other words, as stated by the latter, most organic diseases, per se, have a psychical component of greater or less significance.] Organic disease involves the "Id" in the Groddeck Freudian terminology. This "Es" or "Id" in mankind is getatable both consciously and unconsciously. Body—mind; ego and instinct; these are but terminological phrasings for deeper inner relationships. Psychoanalysis is a valuable method to get at the id—this is Groddeck's claim. [This is, in a sense no new idea—as Jelliffe has utilized the Democritian-Heraclitian statements relative to "Hysteria" as illustrations, and in recent times quoted Hawthorne who in the Scarlet Letter states—that a "physical disease which may be thought of as a thing, per se, may after all be but a symptom of a disorder in the spiritual part of our nature."] Groddeck emphasizes this viewpoint and thus reiterates what Hippocrates laid down on Heraclitian lines that "disease" in the large will only be understood when the "psychical component" be reckoned with. Hence psychoanalysis which deals with the unconscious, i.e., the accumulated experience of the race, must become a method of

investigation or else medicine and surgery remain at superficial levels of interpretation. Notwithstanding the immense theoretical importance of this mode of approach practical experience shows that this valuation is limited, since in both internal medicine and in surgery the individual damage has gone beyond the limits of the applicability of a reintegration of the individual along psychical lines. Furthermore the method involves so much time and real scientific study that few individuals are willing or able to bring about a synthesis of the personality in accordance with the principles involved. [In a crude manner of speaking plumbers are needed, not scientists, for most of the grosser defects of disease have become irremediable and hence only placebo methods are applicable.]

7. RANK, OTTO. *The Genesis of Genitality*. (Full paper to be found in Int. Zeit. f. Psa., XI, 1925, p. 411.)

Dr. Rank read this paper—as your reporter was impressed—as if a gatling gun was being automatically exploded—hence the original must be abstracted. He first excused himself for not discussing the trauma of birth theory which seemed uppermost in the atmosphere of those most centrally interested in psychoanalytical theory, and promised to present his later reflections at a future time in order to justify certain formulations which evidently were felt as needing some sort of defense. Thus he states (p. 411) that certain extreme deductions may be justified in all developing situations, which later may be subject to modification. After this modified apologia he took up the main theme of his discussion.²

8. FERENCZI, S. (Budapest.) *Contraindications to the Active Psychoanalytic Technic*. (Full paper in Vol. 12, No. 1, Int. Zeit. Psa.)

Much discussion has been aroused concerning the problem of active therapy in psychoanalysis (see J. Glover's valuable contribution—Int. J. Psa., 1925) and Ferenczi upon the basis of some years of experience here would outline more distinctly the indications for active therapy.

In general his present position is to limit active therapy quite distinctly and in the present communications he outlines the transference and resistance situations which arise out of the active therapy which afford positive indications for such modifications in activity. This active technic has advantages no doubt but Ferenczi did not consider all of the material bearing upon it, concentrating many of his points upon the advantages and disadvantages of the "setting a time limit" upon the analysis. Increasing experience has brought more sharply into focus its indications and contraindications, the latter especially. Thus a retreat has had to be made—or possibly better, a modification of the availability of this procedure of "termin-setzung." Rank's new theoretical considera-

² For translation of this paper see p. 129 of this issue.

tions which center about his study upon the "Trauma of Birth" are discussed as relevant in this new orientation, but the author does not come to any positive conclusions in view of the comparatively short time thus far utilizable to test out the newer points of view. Even if active therapy may have to be considerably delimited and its efficiency possibly less favorably viewed, in the large, nevertheless many important advances in knowledge concerning technical procedures have been gained which may be of great service in psychoanalytic practice.

9. ALEXANDER, FRITZ. (Berlin.) *Neuroses and the Total Personality.*

As one views the history of the development of psychoanalysis it has become apparent that our knowledge of the behavioristic expressions of the libido activity has led us more and more into an understanding of the total personality situation—the combined or total ego [ego and superego]:

In the beginning the content of the repressed material was of primary moment, still more of interest at the present time stand out the occasioning factors (institution) of the same. Especially strong resistances are closely related to this advance in our knowledge. The neurotic symptomatology is seen more and more in the light of unsuccessful repressions, for which defect the repressed "instanz" (mental "institution") is held more accountable. This has brought about certain privations (frustrations) through the act of repression. The laying bare of the nature of this privation (frustration) approaches the nucleus of the neurotic syndrome.

In the neurosis the repressing institution [psychical mechanism] the superego, enters into a secret union with the repressed and repressing instincts. Thus, the rôle of the superego in the neuroses is a double one. Through its hyperrepressive activity the dynamic tension of the repression is increased, and furthermore the breaking through of repressed material is rendered possible under the disguise of self-punishment patterns. This dynamic economic relationship between the illness and symptom formation can be demonstrated in the compulsion neurosis, manic-depressive states, hysteria, neurotic character reactions and also in the ambivalent dream picture.

Alexander would lay special stress upon the theoretical importance of these observations upon symptom formation. He thinks it is not enough to unveil the symbolic disguises of the interdicted (tabooed) sensations in order to explain the symptom formations because the "repressing institution" (the superego) already has reckoned with (understands) the disguised sensory craving, as this is already implied in the unconscious punishment craving. An economic factor may also be recognized in the weakening of the repressing "Institution." By means of the hypertension and the punishment mechanisms the moral inhibitory strength of the

superego is weakened and the uprising pressure of the overpowering circumscribed instinctive forces strengthened.

Alexander illustrates this mechanism by reference to certain political situations. [See Rivers' masterly use of this sociological pattern type to individual psychical activities in his "Dreams and Primitive Society." J.] The excesses, he says, *i.e.*, the illegal actions of a party of extremists hostile to the government are not as interesting for the inner political criticism of a country as the question how such actions are possible especially when the responsible party leader refuses official recognition. Thus there is awakened the suspicion that there is a secret understanding between the party rulers and the hostile members. Only when this secret diplomacy is uncovered can any reconciliation be brought about concerning the warring factors.

Before I begin my discourse of accusation against the repressing agency (institution) in the rôle of neurosis genesis, I must endeavor to characterize it with the utmost truth. Our well founded knowledge of the process of repression allows me to be quite brief. With two criteria I have said the most important facts on the suppressing agency. This repression is an unconscious process and hence its laws are likewise unconscious, deviating from the standpoint of the conscious personality. We also know of conscious inhibitory processes and in contrast to unconscious repression we use such terms as condemnation, oppression, renunciation, etc. The difference between the laws of the repressing agency (institution) and the conscious ego come to expression most distinctly in that in general more is repressed than would come into consciousness. Think only of the most characteristic example, that of sexual repression. With incest endeavors the total sexuality, even that directed to the exogamous object, is clogged. The cause of this summary over-repression lies in the genesis of the repressing agency, the formation of which goes back to the earliest youth and corresponds to the psychic relations of the child at that period. How the repressing instance (institution) gradually solidifies, becomes automatic, and loses ever more the connection with the outer world, I have shown in my paper before the Salzburg Congress. I named it an introjected code of past times which like every code, is conservative. While the conscious ego develops itself further, makes itself free from sexual restrictions and also from infantile objects, the repression agency (institution), especially the neurotically diseased one, maintains the atmosphere of childhood against the sexual claims, still always with the old prohibitions, the old spirit, and thus rescues a fragment of the past.

Thus the results of this economic displacement of energy constitutes the symptom. Here the problem of what constitutes health arises. A neurosis is a disease, and disease indicates suffering. One must not lose oneself in the analysis of the individual symptoms and thereby forget

the body as a whole. This error we must leave to our colleagues, the human being internists. Thus every expression in the hysterical female stands in the service of announcing her discomfort. Her more extreme noisy histrionics serve to reveal her suffering to her environment. And this officious announcement of her distress is only the discharge of *unconscious feelings of guilt*. The greater the sense of guilt the more severe are the symptoms. And further, the greater the suffering the more definite the claim of its recognition by the environment. The pre-analytic physician has intuitively sensed this direction of the neurosis but like the naïve bystander has called it "imagination." In other words the hysterical suffers without sufficient (*i.e.*, without visible) cause and she herself procures the disease. Thus being blind to the inner conflicts of unmoral and overmoral the physician has only glimpsed the unmoral side and hence his impatience and lack of understanding. It must be explained how the repressing psychical mechanism (institution) which operates through the sublimation of the œdipus complex can emerge without the sense of guilt since it is clear that the simple disguising of the sensory component is not sufficient to overcome the activity of the censorship. The solution of this problem Alexander believes has been evolved out of the Freud-Sachs conception of the relationship of artistic production to neurotic phantasy production. The social significance, *i.e.*, the contact (in the positive sense) with others of the herd, releases or resolves the sense of guilt. In the neurosis the inhibitory action of the sense of guilt generates illness whereas this is rendered nugatory in ideal sublimation by means of activities which are of value to society.

10. CLARK, L. P. (New York.) *The Phantasy Method of Analyzing Narcissistic Neuroses.*

It was the main purpose of Clark's thesis to show that the narcissistic neuroses may be analyzed by what he here terms the *phantasy method*. He gradually evolved and perfected the technique during the past two years. The method has its origin in Freud's statement that individuals suffering from narcissistic neuroses "say many things but not in answer to our questions." It is to the free and spontaneous utterances of these patients that the method applies. It may also supply a natural artistic and creative outlet to the narcissism thus paralleling the cultural expression of the primitive narcissism.

A theoretical conception assumes that primary narcissism comes into being at the first independent activity of the fetus in utero. During this period the different organs and structures, and perhaps the beginnings of the psyche itself as manifested in sensations and instincts, are endowed with libido. What is termed secondary narcissism follows the subjective primary maternal identification of the infant's attachment to the mother at birth. At the weaning from the mother—who is concerned here in

the broadest sense of the infant's whole outer world—the infant divides his libidinal attachment; a part goes forward to form an objective libidinal activity and a part which is embraced in the autoerotic libido is turned in upon the developing ego and serves as the libidinal complement of the latter. This latter organ is in part attached to the perception apparatus of the ego which is engaged in continuous testing of reality, and to that part of it especially given over to the sex impulses; and the other part is attached to the activity of the ego impulses. A portion of this ego libido complement forms the narcissism, which in greater part cut off from direct reality testing, encourages the ego impulses to build an object world within its own inner world of concepts. The circuitous and devious roads by which the narcissistic libido brings this about is the special province of a large portion of modern investigation in psychopathology. Just how the primary identification is detached from the mother imago, is repressed into the unconscious and reappears in symbolic or conceptual formulations of somatic and psychic patterns, is not yet fully revealed, but under the masterful direction and leadership of Freud and his co-workers such as Ferenczi, Rank, Abraham and Jones, it is being worked out. We are not at present directly concerned with their worthy researches, nor can we give attention essentially to the manner in which the several clinical patterns of narcissistic neuroses and psychoses have come about. Data covering this part of the subject are naturally even more obscure than the former. Rather shall we turn our attention to the state of narcissism in general as manifested in its neuroses and their possible analysis.

It is freely admitted that not only is narcissism a natural component in every individual, but that it serves a specific purpose and value in successful living. But when it is so quantitatively and qualitatively disproportionate that it fails to serve the ends of reality (sublimated) it presents itself under the various clinical forms of neuroses and psychoses and immediately calls for our best efforts of alleviation. At the very outset we are confronted with the barrier of an absent transference leverage by which one may analyze the condition. But by the conscious will and a narcissistic transference one may accomplish something, as has been so excellently suggested by Wälder. His aim, if I conceive it rightly, is largely to present certain aspects of the narcissistic components, those most healthful by reason of their better adaptation to reality to the ego impulses derived from the *id*, and thus bring about a natural sublimation which, as Freud has shown, is possibly the way to sublimation, even for all libidinal conflicts. Ingenious and valuable as his procedure is, backed by previous sound clinical experience in psychiatry, I have undertaken quite independently another approach to the problem. Impressed with the fewness of early data of affective attitudes of all types of narcissistic patients and their highly protective and specious ration-

alizations, and in the absence of free association or direct memory. I have instituted a phantasied recall of the infantile life itself, especially of the mother and child relationship in the primary subjective maternal identification period. If this period is the crux of the secondary narcissism, the very foundation of the later narcissism, then all means of its recovery in any form must be of signal value in gaining a knowledge of the formation of the narcissistic attitudes, feelings and thoughts of later adult life. At the very outset I wish to disclaim that the phantasied material I have reproduced is a facsimile of actual memories of infantile experience. To do so would naturally stultify all our present psychologic knowledge of this epoch. But I *do* maintain that these phantasies throw a flood of light upon the affective states during these infantile reactions in the secondary narcissism of mother identification and the integration of the character and personality consequent thereto. The phantasies are therefore *psychologically true* if not actual memory reproductions of this period. They are, moreover, worthy of continued investigation in narcissistic neuroses. Furthermore, the method for resolving various forms of narcissistic disorders—such as dyspomania, homosexuality, melancholia, essential epilepsy and confirmed stammerers—has so far as used been surprisingly satisfactory.

The Phantasy Method.—In effect, this is comparable to inducing a mild self-hypnosis. It may not seem unlike a form of day dreaming, or certain phases of psychogenic hallucinosis in which mild degrees of clouding of consciousness obtains. This procedure brings about a certain disorganization of consciousness, and moreover, the displaced primary personality of the narcissist is enabled to gain the power of insight into the intricate pattern of his narcissism which has been built up from the identification with the mother and in the exaggerated and enduring dominance of which the narcissism owes its power and sway over the entire life of the individual. The form of transference which is finally evolved is, of course, essentially narcissistic or of the mother type rather than the lover which so universally obtains in the ordinary transference neurosis.

The reclining patient is directed to close his eyes and then requested to imagine or phantasy the feelings, attitudes and behaviors of the life of an infant preferably from the first day of birth. Commonly but little or nothing is produced in the first few seances. The patient is discouraged and somewhat bewildered in analyzing in this manner without the factual data of the dream and association method. Soon, however, little by little the phantasia material changes from a stilted and reportorial "make believe" to matter that is shot through with instances of emotional feelings of the infantile life. Often the patient himself is inclined to believe the data are actual memories. After a little, however, he usually comes to the realization that they are automorphic retroprojections having all

the affective values of infantile memories and bearing their inevitable power or energy of insight as to the formation of specific attitudes, and finally bringing to light the more definite narcissistic fixations upon oral, anal and urinary eroticism, the direct outgrowths of the nursing act and the weaning trauma. The infantile utilization of these erotic fixations as magic behaviors are the very beginnings of the narcissism. Continued analysis of these primary fixations enables the patient to trace step by step the successive orders of repressions and the repeated reappearance of more complicated object, aims and ways of thinking of his whole mental life. The most complicated systems of concepts which result from the unacceptability of the infantile magic ideas to reality are woven into the behavior and ways of thinking of these patients. They operate their entire lives upon these distorted patterns, the divestiture of which comes about slowly through the new insight of phantasy analysis. The exact delineation of these behaviors has for decades been the chief object of descriptive neuropsychiatry. For instance, one of my catatonics, now seemingly recovered, still has a wraithlike gesture in the toss of her hair and head while singing which is but a phantom of her infantile magic of the "horses of the wind" that ruled her imaginative world. Any analyst may easily guess the anal erotic origin of both horses and wind.

The keenest conflict imaginable continues in the ego between the displaced portion of the personality and that part of it given over to the identification with the mother. The rupture of the autoerotism of nursing causes the identification to fixate deeply into the erotic patterns of infantile magic surrounding the oral, anal and urinary functions. Perhaps the adult ego draws its power largely if not solely from the strength of the remaining unidentified part of the personality, and the infantile magic that gives color and depth of feeling is largely derived from sublimations of the identification portion. Only time and more patient investigation can clear these points. At any rate, in the ego neuroses the conscious desire to recover, plus the narcissistic transference added to it as it not infrequently is with object libidinal transference, are our talismanic advantages to illumine and subdue the narcissism formed from the maternal identification, especially those parts that are so prejudiced to instinctual sublimations.

To revert to the clinical technique of the method for a moment, the analyst may resort to an active therapy of creative art engrossment for the patient both before and during the analysis. The patient must, however, find these occupations for himself and continue to control them. The refined and elusive narcissistic discipline of the analyst has no place in the uses of the phantasy method. The patient has his first chance in the interpretation, and it is surprising to note how little the complicated terminology of psychoanalysis is necessary for the patient to work out

his salvation. He is not didactically or technically wise but recovers without zeal or propagandic tendency.

Only by fashioning and refashioning the different angles of insight into the conceptual behavior of this internally conceived world of the narcissist may the patient finally reconstruct a true picture of his dilemma and he will act upon this new insight just as soon as it is deep enough to release the inhibitions and fixations. The aggregations of conceptual symptoms which the narcissist brings are but distorted symbolizations of the cruder infantile patterns of magical needs drawn from the unsatisfied longings of the weaning period. They often disappear like mist so soon as the narcissistic transference is established, a restoration of the comfort producing state of attached nursing. Thus the real neurosis is at last revealed made up of the components of castration fears, inferiority, sado-masochistic, oral, anal and urinary erotism. These, then, are the defective states which the phantasy method uncovers. In brief, the birth and weaning process and their libidinal significances all come into being again. Many patients are reduced to the veritable defenselessness of infants and may for a time complain bitterly of their worse plight. Rather should the latter state endure longer so that the narcissism may gain a fuller cathexis and not reform so soon into a somewhat similar pattern to that of the old one. The very primitiveness of the narcissistic pattern precludes any rapid analysis as has long since been fully noted by Freud and his coworkers. The resistances are really enormous.

At some point during the treatment, most frequently at the beginning, occasionally a patient who either too perfunctorily produces his phantasial material or is too deeply engrossed in the mere detailment of it, will grow negligent in keeping notes of the exact previous analysis which every patient is requested to make. Time after time he will appear for analysis without them and although he has been told it is a matter of routine that he bring a transcript of the previous interview, each day he will say that he thought after the main thoroughfare of infancy was demarcated further notes were unnecessary. Though reminded that such is not the case he will persistently skip many sessions; these elided ones are always significant and worthy of analysis. Still later, many patients grow restive and complain that knowing they must bring in a written record they feel that the procedure "cramps their free style of analysis." Long and elaborate defenses of their resistance to writing notes are often forthcoming seemingly made with the best of reasons. But on specific analysis one finds that these very specious resistances are but a part of the narcissism and the patient's unwillingness to do his share. It is as though the patient unconsciously made use of his infantile reactions and said to himself: "Now, I will tell mother (the analyst whom he has invested with narcissistic transference) all my troubles, but as to her asking me to fulfill my part by doing any work, well, she

will excuse me I know, for she loves me; she will understand that it is really too great a task." This species of resistance is far from any ordinary malingering desire to be let off from work in analysis but is not dissimilar to like resistances to the routine of ordinary analysis. It differs from the latter in being much more plausible and cleverly rationalized. As is usual such formulations of narcissistic resistance are found to be a storehouse of similar attitudes in all the life reactions.

Many patients term case notes "a monotonous disagreeable task," yet they talk daily, on and on, about their most intimate infantile experiences which their intelligence must tell them are the most tedious topics imaginable to the analyst, yet rarely do they thank the analyst for his forbearance beyond a fair compensation for service. Perhaps none who do not feel a mother's loving concern could afford to labor at such a monotonous task at such a low remunerative rate, and as parental love the patient reckons it. His feelings of "flatness" in case note writing is quite of another sort from the tedium of endless reiteration which the analyst experiences. The patient makes a bold statement of the "stale unprofitableness" of case-note return, but by what other term can the object libidinal world be better designated? As Wlder aptly comments, "To the narcissist the outside world means far too little for him to give its laws sway over his mind." Many patients try to relieve the situation by making something literary of their reports in order to add luster and worth, and put in quotations of a wide discursive sort which are of doubtful illustrative moment. When duly requested to keep an accurate account with no embellishments save for marginal notes of other pertinent data which have been opened up in the process of recalling an interview, they are much disturbed and chagrined. But even the freer phantasied analysis has its disciplines, not in the matter of interpretation of material, for this is a process of spontaneous and slow awakening on the part of the patient, but rather in his submission to the technical discipline which lies at the root of all good science and art.

In my complete text I give one or two illustrations of patients who previously were unable to give any data earlier than four or five years of age, to show what a wealth of phantasy is presented for continued analysis, drawn from this infantile period. The following was preceded by the phantasy of infantile life. No sooner had the procedure been established after two seances than the patient "broke through" into the sequential so-called personal or actual memory recall. Although this, too, is probably an automorphic retroprojection, it is given in all the emotional coloring of a real memory. We may say therefore the material is *psychologically true*:

Example, Miss F. B.—"During the analysis, as I attained a state of physical and mental composure, all thought processes seemed to cease. A thick, velvety darkness seemed to settle down over me. My whole

being was permeated with a delightful sense of warmth and comfort. There was no localized physical feeling. There was no differentiation of the parts of my body. I was a complete whole—warm, suspended in inky darkness. I was conscious of moving but the movement was accompanied by absolutely no effort on my part. It was a smooth swinging motion. There was no emotional feeling, simply a state of heaven! comfort, warmth, motion, no effort. Then a sudden feeling of cold. The velvety darkness was gone. I was conscious of something rough and cold on my body—hands, I suppose. I was uncomfortable—I seemed to want to protest against the light, the handling. I cried . . .

"I see a baby lying in a little white crib cooing and waving its hands aimlessly about. Now a strange feeling of delightful contentment steals over me; there comes an impulse to move my hands before my face, to utter cooing sounds of pure comfort—why, I *am* that baby! The ceiling and the walls of my crib are the boundaries of my world, and my world has no flaw. . . . Now there is a vague sense of things not being just right. I am not so comfortable. I seem to know that if I cry the situation will be remedied. I hear footsteps. My hands and feet move. I am trying to express my eagerness, my joy, for what this beautiful person is going to do for me. She picks me up and moves from the crib to a chair. Soft arms hold me close, and now there's something soft and white above me—that's what I've been wanting, what I've been waiting for. It's in my mouth, warm and soft and round. There is a pressure and release of my tongue against it. Something warm and rather sweet in my mouth and I swallow. What bliss, and it comes without effort. It isn't difficult to move my lips and tongue. I didn't learn to do it—it simply is a part of me and this person with the beautiful face who bends over me is the one who gives me this part of myself."

This is but a sample of actual working data supplied by the phantasy method; the complete text presents the whole matter in elaborate detail. The results in general of the use of the phantasy method are in proportion to the completeness of the libidinal recall in the formation of the narcissism. The form of transference is quieter, and the patient gains a power of insight that is most noteworthy.

As Schilder states, the limits of these behaviors which the perceived real world intends to the imagined actual world (the world which is comprehended only by concepts) are not drawn any too sharply. Even the world of fantasy is extremely near the actual world.

For the purpose of discussion I may summarize the main contentions of my thesis:

1. That from the subjective identification of the child with the mother we have the beginnings of narcissism which in its undue and enduring magic like dominance entails various narcissistic neuroses and psychoses.

2. That by my phantasy method under a narcissistic transference we are able to recover the psychologically true values of this secondary narcissistic period and thus induce a real insight and sublimation of so much of the narcissism as may be necessary for the well being of the individual.

3. That from illustrations in my main text I have made a successful beginning in the phantasy analysis of narcissistic neuroses and psychoses such as in melancholia, dysomania, essential epilepsy, confirmed stammering and in general narcissistic neuroses without specific category.

11. CORIAT, I. (Boston.) *The Oral Erotic Components of Stammering.*

The problem of stammering can be understood only if the various stages of ego and libido development through the various phases of pre-genital organization to adult character formation, are analyzed. This must include an analytical study of the motor speech symptoms of stammerers which in many ways closely resemble the tics. The character traits of stammerers are those of the oral character formation, while stammering itself is a form or a persistence into adult life, of the oral erotic tendencies of pregenital organization, in both the sucking and the cannibalistic stages. All stammerers show the oral reaction of nursing in their tic-like speech expressions, while stammering itself is really a form of oral libidinal gratification.

12. REICH, WM. *The Structure and Genesis of Hypochondriacal Neurasthenia.* (See Int. Zeit. f. Psa., Vol. 12, 1926, p. 25.)

This author starts out with a statement of Freud's, namely, that the psychoneuroses are built up upon a nucleus of the actual neuroses and then reverses the situation and would ask whether the actual neuroses (in the Freudian sense) may not contain the nucleus of the psychoneurosis.

In the study of neurasthenic states Reich would distinguish between acute and chronic forms. In the acute forms he would emphasize restlessness, irritability, lack of interest in work, fatigue, etc., which appear not only in onanists—as Freud first outlined—but also in patients who are inhibited in their actual sexual activities (partially satisfied) and in others—who are abstinent in all overt sexual activities, or in onanists only when inhibited from full activity by the sense of guilt. Acute neurasthenic symptoms appear when the physiological stimuli are disturbed and complete orgasmic relief is split. Here there also results direct somatic consequences of the sexual inhibitions, which must be related to some psychical factors in their genesis.

Chronic neurasthenic states which show precocious ejaculations, severe constipations, head pressure feelings, are also founded upon orgasmic

impotency. Analysis would indicate that here the onanism is related to a pregenital phase of the psychosexual evolution. They are consequent upon a primary pregenital fixation. Their repressed object libidinous attachments are of oral, urethral or anal nature. Their character may be described as infantile and feminine. Not only is the obstipation an indication of the anal erotic fixation but anal equivalents are displaced over to head pressures (ideas of feces), but also the genital libido of the penis seems to have an anal erotic cathexis (anal ejaculatio precox). As in hystericals the pregenital erogenous zones are genitalized so here also the genitals are invested with pregenital libido.

Hypochondria is the direct result of an orgasmic impotency. It represents the libidinous distribution of the body of the genital libido which has found no psychical representation.

13. FENICHEL, OTTO. (Berlin.) *Clinical Contributions on the Desire to be Punished.*

Two cases are reported in detail in both of which the genesis of the complicated relationships of instinctive craving of the id, and the punishment craving of the superego and its relations to the ego could be observed. The first represented a type of sadism of the superego in whom the desire for punishment was clearly conscious and who brought a series of condensations of acts and punishments into being. Among other things he sought to project his superego backwards to an earlier stage of its development in order to bring about a diminution of the pressure of his superego.

The second case offered was designated as a "Masochistic Moralist." His punishment activities were sexualized and founded themselves upon an ample turning of his sadistic activities (emotional impulses) against the ego and of the normal oedipus complex in its opposite. His sense of guilt thereby was a borrowed one and originated out of a miscarried father identification. The author described the mechanisms and libidinal advantageousness of this borrowing of guilt. Meanwhile whenever (jener) he took up the mother into the ego and in the superego, either in the positive or negative sense, there stood by this taking of the mother into the ego an opposing father superego, thus his self-punishments were intrapsychic continuations of the parent's quarrels. The feelings of guilt are the clinical representation of the death instincts but appear in the neurosis always as an instinct mixture with sexual activities to the latter of which therapy is especially directed.

14. JELLIFFE, SMITH ELY. (New York.) *Organic Disease as a Symbolic Castration. (MYOPIA AS AN ILLUSTRATION.)*

This paper was an abbreviated analysis of a so-called organic disease situation and constituted an addition to a series of analyses made since

1911 of other so-called organic disorders which have taken up thyreopathies, skin diseases (psoriasis), epilepsy, hypertension nephritis, cystic tumor of bone (osteitis fibrosa cystica), diabetes, etc. The present paper dealt with a special group of myopias which appear at or about puberty which remain more or less permanently adjusted, or may even be malignantly progressive. Three case histories were presented, two of which were merely observational sketches and the third type case was used as a paradigm. The main thesis was that the oedipus complex as it would be involved in the peeping mechanisms (mother-sister) met with such an affective hyperrepression on the part of the superego that the patient partially destroyed his eyesight through a myopic mechanism. The precise histological, sympathetic mechanisms are briefly hinted at. Thus far they are not accessible to complete understanding. But the sense of guilt is more or less successfully dealt with by the defense reaction of a withdrawal of the wider world of reality into an inner world of repressed phantasy by this compromise reaction of myopic castration. Here the author compared the intuitively arrived at Pauline command—"If thine right eye offend thee, pluck it out"—with the psychoanalytic foundations for such a self-punishment at the level of the id. The libido became encysted in the eye mechanism, but in a different manner than that usually seen in hypochondriacal organ libidinal investment. Jelliffe further drew the inference that such a mechanism could legitimately be interpreted as a compromise formation with a much more serious utilization of the death impulse and thus might serve to save the individual from personal suicide or from social suicide such as the development of a schizophrenic-catatonic splitting.

One of the patients cited, in furtherance of this death impulse, developed a diabetes, facing the withdrawal of libido to narcissistic-homoerotic levels, and the other, a malignant myopia, was progressing towards a paranoia, conditioned upon miscarried homoerotic repressions.

15. MÜLLER-BRAUNSCHWEIG, C. (Berlin.) *On Desexualization, Identification and the Point of View in Direction.*

(1) Desexualization. Freud's description of the change of sexual object libido into narcissistic through identification with an object was extended by the description of processes whereby the autoerotic libido is desexualized through identification with zones in the individual which are erotic, or with the excitations connected with these zones.

(2) Identification. The processes of identification were considered from topical, dynamic, and economic points of view. Topically these processes may assail any system—the ego, the Super Ego, the repressed and the unrepressed unconscious. Among other things the complex subject of early infantile identification was discussed.

The economy of identification was treated of in connection with the

topical and economical aspects of amorousness, of sleep, and of other phenomena.

(3) The point of view in direction. Libidinous and other psychic processes flow in the direction from subject construction to object construction. An example showing that this is the direction always implied, even when not emphasized is: the products of introversion (imagines) differ from the products of introjection or identification through the direction of the libido, *i.e.*, the imagines are object formations; the identification products are subject formations.

(4) Scope of the identification processes. Not only objects are introjected but relations as well, entire dramas, so to speak. The most important drama is the coitus of the parents. The point of view of direction in introjection in these dramas is emphasized. (Author's abstract.)

16. VAN EMDEN, J. (The Hague.) *On the Significance of the Spider in Symbolism and Folk-lore.*

The "anamitories" (spider tales) of the negroes of the Gold Coast and the West Indian colonies were described, and fragments were given from the analysis of a patient with a phobia for spiders, whose behavior towards these creatures was very ambivalent. A factor contributory to a peculiar tic of the left hand was an identification with the spider which for him represented persons in the father series, and, because of its habit of hanging on the walls, had the signification of a painted picture of the all-seeing mother and even of the mother herself.

Besides the various sexual meanings which the spider had for him, it also signified a severed hand, which had become automatic and able to run rapidly. It also terrified him as an instrument of castration, being connected with paraesthesias in the testicles (anami=spider=formication). In the transference the analyst becomes a motionless watchful spider, because he pounced suddenly on the most important ideas, seized them and sucked financial advantage out of them. (Author's abstract.)

17. ROHEIM, GEZA. (Budapesth.) *The Scapegoat.*

Certain ideas in the Sedna-saga of the Eskimos were connected with the concept of the scapegoat and the remission of sins. Though the Sedna ceremonies, comparable to those of Christmas or New Year, primarily signify a repeated catharsis of the fear of birth, certain performances in an Autumn feast of eskimos and certain Indian tribes, clearly connected with the Sedna, consist in driving out an imaginary "bad deer"—being not merely an exorcism, but manifestly a casting out of the scapegoat. Other ceremonies of these same nations show that sins are believed to wander free and attach themselves to man or animal. Combinations with puberty rites were indicated.

18. REIK, THEODOR. (Vienna.) *The Origin of Psychology.*

The astonishing opposition of the ego-subject and the ego-object in psychology (the "I" observes the "me") is to be explained genetically by the situation where the children are watched by the parents. This passive experience is continued in the reflective. The critique of the external world is difficult for this bipartite inner perception; the consciousness of self is derived from the preconsciousness of the external world as opposed in attitude to the ego. Repression is an indispensable prerequisite for psychological research. The Super Ego is the mute cicerone in the subterranean kingdom of the soul life. The share of the Super Ego in the development of psychology is a decisive one; the science of psychology stands originally in the service of the powers of repression and its purpose is the preservation of the repression. Later, psychology enters the service of the opposite forces of the It; the Super Ego also lends the ego reinforcement. Psychology which had become proof of a soul alibi, becomes now the means of establishing the unity of the personality. (Author's abstract.)

19. PFISTER, O. (Zurich.) *On the Psychology of Intolerance.*

All factors in fanaticism which reveal intolerance may be traced directly to repression, in which the most important rôles are played by the œdipus cravings, narcissism (fear of castration), and sadism. In keeping with this one often recognizes in intolerance an overcompensation for the hate of the father. Behind passionate conservative intolerance is often the wish to allay the feeling of guilt arising from hate of the father, by submission to his convictions and by seeking to resemble him. Revolutionary intolerance, on the other hand, represents opposition to the opinions of the father, the intolerant person himself assuming the rôle and authority of father. Jealous love and hate in relation to the mother also come to expression in intolerance; a feeling of guilt increases the amount of affect contained in the situation. Narcissism perceives danger to its sublimation in heresy, as heretics reestablish the very elements which have been repressed from the ego, showing the renunciations to be unnecessary the sublimations purchased by sacrifices, superfluous, or even injurious. Thus it is tendencies still virulent in the ego which are hated in the heretic. Intolerance always contains envy and insecurity. Regression to an infantile overvaluation of authority, often to an atavistic sadism may share in the origin of intolerance. Another factor may be the intensification of the struggle for existence (with the advantage of greater force and the disadvantage of narrower channels of expenditure), or, on the other hand, loss of the zest for life, resulting from the waste of energy in compulsive formations.

Biologically, intolerance is an attempt to escape a neurosis. The ideas and acts of the intolerant person, if they occurred isolatedly, would very

often be regarded as pathological. The dogma arising from intense repression and eagerly seeking proselytes for reasons far removed from love, does so for the purpose of escaping the odium of being regarded as a neurosis. The unbeliever is hated because he rejects a community of belief and thereby adds to the danger of the threatened neurosis.

From the point of view of individual psychology, intolerance is in part a frustrated attempt at sublimation (repressed or still active tendencies are pursued in another person); from the point of view of biology an effect to escape a neurosis through the formation of a belief in common with others; from a social psychological point of view, an offer of love which has miscarried.

Every neurosis may in a certain sense be regarded as individual intolerance; every case of intolerance as a "social neurosis." For these reasons the way psychoanalysis must take to overcome both is through reintegration of love. (Author's abstract.)

20. EDER, M. D. (London.) *A Contribution to the Psychology of Snobbishness.*

The cause of a peculiar character trait is to be sought either (a) in a specific element or group of elements, *i.e.*, a constellation, or (b) in quantitative moments. Up to the present time no special work has been done in reference to the second factor; this paper is devoted to the study of the first.

All studies of this sort must be built up on a thorough understanding of the family relations; it must never be forgotten that the past environment of two children of the same parents have never been the same, even for twins. The biblical story of Jacob and Esau may serve as illustration of this fact.

After a brief reference to the possible historical grounds for the development of this trait of character at the beginning of the nineteenth century and an account of its spread after the publication of Thackeray's "Book of Snobs" (1848) it was shown that although England is the classical land of snobs, the idea, as well as the trait itself is found throughout Europe and is not unknown even in the United States. If the definition given in the dictionary is to be accepted, a snob is a person who in an unacceptable manner seeks social attachments with persons above him in wealth or station and who is eager to be regarded as a person of consequence, and it must be admitted that this is a narcissistic trait. A person who seeks to establish such relations on utilitarian grounds is not a snob. In this connection reference was made to Thomas Hardy's "A Pair of Blue Eyes," and to the ordinary scholastic psychology.

From the extensive English literature in which snobbishness is described Thackeray's "Pendennis" and George Meredith's "Even Har-

rington" were selected and it was shown that the hero in each of these novels felt impelled to seek connections in higher circles of society because of the insistency of forces in the Super Ego founded on an identification with the father; in both cases, however, other influences in the Super Ego founded on a libidinous identification with mother, intervened. Furthermore both authors describe a difference in the rank of the two parents, the mother and father.

The attention of the writer of this paper was attracted to snobbishness as a character trait by the analysis of two persons in whom it was prominent. In one case it took the form of a disturbing character trait; in the other it had all the characteristics of a neurotic symptom. Of course it was not this trait which caused either of the patients to seek treatment. It happened that neither of them was English; one came from one of the great democratic possessions of England and the other from a community which has long maintained an opposition to England. A brief report of the analysis of these cases in so far as the snobbishness was concerned revealed: (a) pregenital identification with the mother, (b) Super Ego formation on the ground of identification with the father, (c) difference in the social standing of the parents (real or imaginary), realized in early childhood at the time of the formation of character. This constellation may be regarded as specific for snobbishness. The snob is never successful in obtaining what he aims at, that is he does not easily establish relations with persons of higher social rank than his own (differing in this from many other people belonging by birth to the lower classes), because he is constantly vacillating between two diverging libidinous and ego impulses (father—mother). (Author's abstract.)

ABSTRACTS

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ABSTRACTED BY CLARA WILLARD

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1. On the Psychogenesis of a Case of Female Homosexuality. SIGMUND FREUD.
2. On the Catatonic Seizure. H. NUNBERG.
3. An Unconscious Pregnancy Phantasy. MICHAEL JOSEF EISLER.
4. The Narcissistic Valuation of Excretory Processes in Dream and Neurosis. KARL ABRAHAM.
5. On the Origin of the Feeling of Being Followed. J. H. W. VAN OPHUIJSEN.

1. *On the Psychogenesis of a Case of Female Homosexuality.*—An English translation of this article was published in the *International Journal of Psycho-Analysis*, Vol. I, No. 2, and a review of the English article appeared in the *PSYCHOANALYTIC REVIEW*, Vol. 9, No. 4, p. 28. For this reason only a brief summary is given here. Freud, after calling attention to the fact that homosexuality in women has hitherto been given little attention in psychoanalytic literature, analyzes a case which came to his attention. A girl, eighteen years of age, became strongly attracted to women of doubtful reputation, to the exclusion of all other interests. Her infatuation finally led to an attempt at suicide. Freud found the psychological motive of these abnormal conditions to be an unconscious desire on the part of the girl for revenge on the father, or, otherwise expressed, an over-reaction to a father fixation. Facts in the history of the girl (love for a boy in early childhood and love for a brother born after the girl had attained puberty) revealed a heterosexual foundation for the homosexuality. There had been a strong fixation of affection on the father, but when repulsed she defied him (ambivalent reaction). The result of this was her final homosexual attitude. She excluded men from the field of interest—a repudiation, rejection of the unattainable. Thus, Freud states, the source of homosexuality in the female is found to be the same as in the male, with the sexual signs of the object reversed, i.e., in the Oedipus complex. It was impossible for Freud to successfully treat this case owing to complications in the transference. Freud became

the father substitute and hence complete transference was impossible, the patient's attitude being generally negative. He advised that the girl should be turned over to a woman analyst. The problem of homosexuality generally is discussed and among other points the following are touched upon: The constitutional homosexuality as distinguished from acquired; the distinction between the inverted choice of the object and the inverted attitude in the subject; psychical hermaphroditism and the presence of secondary characteristics of the opposite sex; and the relation of these conditions to the psychology of inversion. In conclusion Freud refers to the work of Hirschfeld and of Steinach on the genital glands, stating that psychoanalysis cannot solve the problem of homosexuality, as the definition of the terms "masculine" and "feminine" must first of all be determined by biology.

2. *On the Catatonic Seizure.*—In the psychoanalysis of narcissistic neuroses difficulties are met with which are not encountered in the analysis of transference neuroses. These difficulties do not always arise, as might at first glance be expected, from the tendency in narcissistic patients to shut themselves off from the external world; for many of them feel an extreme urge to communicate with others. The real impediment in the way of the psychoanalysis is that these patients have peculiar modes of expression and it is hard to interpret what they say. Often regression is so extreme that speech is no longer used as a medium of communication but recourse is had to the more primitive form of expression, by means of actions. Another factor which may interfere with the analysis is the form of transference, which is often negative and may easily become a delusion of persecution, making all contact with the patient impossible. Yet there are cases in which these difficulties can be surmounted. Indeed, it is sometimes easier to penetrate to the psyche of the schizophrenic than to that of the psychoneurotic. Nunberg describes one of these accessible cases.

The patient was thirty-two years old, an intelligent and cultured skilled mechanic who had been successful in life until his disorder had made considerable progress, though he had always been obliged to struggle against homosexual impulses. The overt act which caused him to be placed in an institution was an attempt to violate his sister, with whom he was living. The first time Nunberg saw him he was in a state of catatonic excitement—in a straitjacket, and tied in bed. Two and one-half years before he had decided to make his home with his sister, whom he pitied because she was so lonely. In this arrangement Nunberg sees a defense against the patient's homosexuality. Every succeeding defense set up in this same direction showed deeper regression in the direction of narcissism. Among these was a belief in the all-powerfulness of thought, an effort to gain special recognition from those about him, a striving to

become perfect through gymnastic exercises. He paid particular attention to breathing exercises, believing that he received special strength from the oxygen taken in with the air—from physiological combustion through which he hoped his body would become more powerful—that it would undergo a certain regeneration. He followed the same idea in eating. After a time he began to believe that he was suffering from certain physical symptoms, as it were a realization of the combustion, that is to say a burning sensation in the loins and back. He also believed he had a hole in the umbilical region from which his life blood was oozing. In connection with these symptoms he formed a mother phantasy, saying: "In the midst of my suffering I thought that the mother suffers nine months before the child is born and that I would probably suffer nine months before my time of regeneration was completed." After being repeatedly questioned, he explained his attempt to violate his sister by stating that great danger threatened mankind; it was in danger of dying out; that it was his mission to save the world, and that he alone could continue the race by procreation; it was not his design to violate his sister but to unite with her.

It became clear from childhood memories that in his sister the patient was seeking himself. In the gradual narrowing of the libido to narcissistic interests she was the last love object, by means of which he strove to continue his existence and to rescue the dying world from destruction. It is to be noticed that up to this point the patient had distinguished between himself and the external world and had sought only indirectly to influence it, through some physical agency. After the "dying out of the world" the patient ceased to make any distinction between inner and outer, and the ego embraces the outer world. To use Tausk's expression, the boundaries of the ego are lost. The efforts to fructify the expiring world reaches its highest point in the desire to produce the fruit of his own body; the wish to save the world becomes the wish to save the self—the wish for regeneration.

Nunberg explains that, taken as a whole, the process is an effort to endow new objects of the external world with the superfluous narcissistic libido. But because the pathway for the libido which has been blocked could not be opened again, the regressive direction is taken until a point is reached where the parts of the person's own body, the organs, present themselves to the ego as objects. The efforts at regeneration through breathing exercises, producing oxidization or combustion, resulted finally in real somatic burning sensations. That these sensations were always heralded by numerous pollutions proves unmistakably, in the author's opinion, a connection between the bodily sensations and sexuality. The patient's own explanations and elaboration of his system showed that the organs as well as the excreta were regarded as parts of the external world, the whole process—the muscle innervations in the form of symp-

toms and the production of secretions, as saliva, etc.—standing under the pleasure-pain principle and being efforts to attain pleasure in the organs.

Calling attention to the difference between schizophrenia and the psychoneuroses, Nunberg says that in schizophrenia there is, as result of regression, a sharpened observation of self. The psychoneurotic, on the other hand, must be led to turn his attention to the inner processes and to communicate the ideas which occur to him, without exercising critique. In this way a condition is produced artificially in the psychoneurotic which exists as a result of the pathological condition in schizophrenia.

The writer thinks that the faculty of self-observation may be localized in that part of the foreconscious presided over by the censor of consciousness. This censor possesses, as, according to Bleuler, does attention, the capacity of making a choice and may grant to some ideas access to consciousness and withhold it from others. In answering the question, In what relation does the attention to self stand to the censor of consciousness? Nunberg refers to Freud, who set forth three great psychic institutions: moral conscience (from which is derived the sense of moral right); judgment of reality (the logical faculty); and the censor of consciousness; and gives as his own opinion that the censor seems to depend to a certain degree on the two other institutions. By regression of the libido the two other institutions are lost and the censor is weakened so that the condition corresponds to that stage of development where only the world of inner objects is perceived. With the weakening of the censorship of consciousness, the motor and secretory innervations are without inhibitions and proceed unhindered to the biologically purposeless affective explosions, terminating finally in the outbreak of the catatonic attack. The attention to self is accompanied, then, by affect. Affect, as is well known, contains within itself a force which strives to repeat significant experiences. For the individual the most significant experience is his birth. As may be clearly seen, the patient, in his attack, reproduces his birth. The fully developed catatonic attack may therefore be regarded as a repetition of the first great affective outbreak in the life of the individual, namely, of the anxiety attending birth.

In conclusion Nunberg calls attention to marked similarities between the catatonic attack and the hysterical, as instanced in dramatization and anxiety. There is one signal difference, however: in hysteria the object is invested with libido; in the catatonic, on the other hand, the organs or parts of the body are emotionally invested.

3. *An Unconscious Pregnancy Phantasy.* (See Vol. VI, No. 2.)

4. *The Narcissistic Valuation of Excretory Processes in Dream and Neuroses.*—From various dreams and examples of behavior of insane and of children Abraham seeks to make clear the connection between the anal

and urinary excretory processes and the primitive developmental attitudes. Psychoanalytic research demonstrates that great value is ascribed by the unconscious to excretory products; the excretory processes are also overestimated in a similar manner. In illustration of this tendency Abraham cites the sadistic dream of a woman in which her family, including parents and brother, were destroyed by "wind and water" (feces); and also the dream of a boy of eleven, who identified himself with his mother after witnessing parental coitus, and who suffered from neurotic disturbances of the defecatory function. The boy dreamed that he was passing out the whole universe from his anus. Abraham calls attention to the fact that in these phantasies omnipotence is ascribed to the functions of excretion, permitting them to be placed in parallel with the all-powerfulness of thought, the latter being a later development from the primordial idea of the omnipotence of the excretory processes. As to the connection of sadism with these functions, Abraham calls attention to the similarity in behavior and mimic of children in an access of rage and in the act of defecation; and to the fact that in neurotics an explosive movement of the bowels is frequently a substitute for an outbreak of rage. Mythological support of this view of phantasies of omnipotence Abraham finds in the story of creation. According to one version man was made of earth (excrement). Another version relates that all was created (inclusive of man) by the word or will; that is, by all-powerful thought.

5. *On the Origin of the Feeling of Being Followed.*—The origin of the delusional belief of persecution, the manner of persecution, and the persecutor have already been studied. The author adds a few remarks in this short article setting forth some supplementary observations. According to him the feeling of persecution is one which is never absent in the psychoneuroses. It must here be distinguished from the psychosis of persecution in the strict sense of the word. The various forms which this feeling may take are: Neurotic ideas of reference, fear of being attacked from behind, a dislike of being followed in the street, or upstairs, dreams of persecution, etc. All these phenomena Ophuijsen derives from the anal complex. In support of this view he cites dreams and experiences. He believes that others may have observed the same facts and suggests psychoanalysts carefully examine their patients suffering from persecutory delusions for the purpose of determining whether the view that anal persecution is the original form of the persecutory feeling is justified by the facts. In a note the writer adds that Dr. Staerke has confirmed his interpretation of persecutory delusions and gave expression to the same opinion at a meeting of Dutch analysts.

(Vol. VI, No. 2, 1920)

1. On the Prognosis of Psychoanalytic Treatment in Advanced Years. KARL ABRAHAM.
2. The Jocaste Complex. RAYMOND DE SAUSSURE.
3. An Unconscious Phantasy of Pregnancy in a Man. MICHAEL JOSEF EISLER.
4. Concerning Fears of Examinations and Dreams of Examinations. J. SADGER.

1. *On the Prognosis of Psychoanalytic Treatment in Advanced Years.*—Abraham cites Freud's opinion, that the good results to be obtained by psychoanalytic treatment in advanced years are limited. As generally interpreted, Freud is supposed to hold that treatment in the forties promises little; that during the fifties, and particularly during the climacterium, the age is a factor working strongly against psychoanalytic therapy, and that after the fifties all hopes of good results from the treatment must be renounced. Abraham, warning against the practice of making rigid rules in regard to the treatment of mental disease and of approaching the study of these conditions with *a priori* concepts, states that his experiences were not altogether in keeping with Freud's views. The author states that he has treated a series of cases where the age was above forty and even above fifty and, to his astonishment, a considerable part of these patients reacted favorably to psychoanalysis, and some, he ventures to say, were completely cured.

He describes a case of melancholia in the involutional period (fifty years) which had been treated in various private and public institutions. After five months of psychoanalytic treatment the patient was free from her self-accusatory ideas and disinclination for life and was able to take up her usual employment. Two other patients, fifty years old, suffering from compulsion neuroses, were cured. A patient forty years of age, suffering from fear of streets and journeys, who from childhood had had many neurotic symptoms, was also cured. Abraham reports besides several partial cures—severe anxiety hysterias, repressions, etc. He met with some failures and in several instances it was necessary to discontinue the psychoanalysis immediately as the patients assumed an attitude of defense at every unacceptable fact brought to light, and, indeed, even at the mention of the natural appetites.

In reviewing these various cures and failures, Abraham gives his view of the causes for the differences in the results: Those cases have a favorable prognosis, even in advanced age, where the neurosis does not set in with all its severity until after puberty, that is, after some years; at least, if normal sexual adjustment had been lived through. Those cases have unfavorable prognosis where the neurosis sets in in childhood and in which there has never been normal sexual life. It is just these

latter cases also which fail to be benefited by psychoanalytic therapy in earlier years of life. In other words, the age at which the neurosis makes its appearance is of more importance for the prognosis than is the age in which the patient begins to receive psychoanalytic treatment. These facts suggest a comparison with the prognosis for the course of mental disturbances generally. Among the cases included under the class dementia precox (schizophrenia, paraphrenia) those which have their onset at puberty or even in earlier years have the most unfavorable prognosis, while those which set in at riper age show greater tendencies to remissions, which are then also of greater length.

Abraham calls attention to the importance of determining how far it is possible to penetrate to the infantile sexuality in advanced age. His own experiences indicated that it is not at all impossible to reach even to the very earliest years. He notes, however, that in a number of cases the external course of the psychoanalytic treatment in the involutional age does not take exactly the same form as in younger years. Generally, in psychoanalysis, patients are permitted to direct the analysis to a certain extent by choosing the starting point for their own free associations. Neurotics of advanced years, however, sometimes need help on the part of the physician. This is found to be the case particularly with older patients suffering from compulsion neurosis. These are patients with reduced initiative, who from youth on have been dependent and clinging, and the physician represents the father to whose authority they have always bowed. They are unable alone to find the way to the psychical material which is present, but as soon as they are given some encouragement in the form of a hint in regard to what they have already said they reveal freely what is in their mind. An attitude of this sort is to be regarded as thoroughly infantile.

In conclusion, the author states that a careful examination as to the reasons of the success and failure of psychoanalysis in youth and in age would spare many unsuccessful efforts and be very valuable for the further development of psychoanalytic therapy.

2. *The Jocaste Complex.*—The author calls attention to Freud's neglect to develop the Jocaste complex with the explicitness with which he has presented the Oedipus complex. "How many mothers are in love with their sons!" De Saussure exclaims; "How many fathers in love with their daughters!" Enumerating the various modes which the Jocaste complex may assume, he mentions the widow, still young, who has never remarried and forms a close attachment for her only son; the mother who has several sons, but lives alone with one of them; the woman who directs her attention to her sons to the exclusion of her living husband; the mother with very strong libido, which, as years advance, becomes detached from her aging husband and is fixed on a son

resembling her husband in his youth. The author calls particular attention to one form of this complex, namely, that due to a homosexual fixation where women are at first attached to the father; marriage does not free them from this fixation; finally, when their sons are grown, they transfer the whole affection to these latter. In this type the author sees a derivation of a primary "Elcetra complex."

De Saussure seeks to draw a line of demarcation between normal maternal love and the perverted love represented by the Jocaste complex, and in illustration gives cases which have fallen into his experience. This complex, he states, may be of various degrees of intensity—from the maternal instinct slightly deformed to a frank sexual attachment in which both physical and psychic satisfaction is found. He emphasizes the importance of studying this complex in connection with the Oedipus complex.

3. *An Unconscious Phantasy of Pregnancy in a Man.*—This article has been translated in full in the International Journal of Psycho-Analysis, Vol. II, p. 255, and was reviewed by Dr. Smith Ely Jelliffe in the PSYCHOANALYTIC REVIEW, Vol. IX, p. 78. A brief survey of the outstanding features will therefore be sufficient. At the beginning of the psychoanalytic treatment the case seemed to be one of traumatic hysteria. Little by little it became evident that the accident was not the immediate cause of the disturbances, but an episode connected with the treatment in the hospital after the accident (the use of the Roentgen ray). This latter was connected with significant experiences in childhood and puberty. Interpretation of the symptoms showed that they had arisen as a defense against passive homosexuality with phantasies. Simultaneously with the analysis a wealth of anal erotic memory complexes were mobilized and these constituted the guiding elements in the symptoms. In the attack the memory of a birth scene witnessed in childhood became effective. At the time of its occurrence this scene was very strongly emphasized emotionally and led to repressions. The infantile experiences became closely connected with the dominating factors of the natural cravings, there being an enormous participation of the anal erotic in the constitutional make-up of the patient. By carefully following the present and former expressions of the dominating craving, the fixation of the libido, and the transformations of the character constructions, those elements were disclosed out of which the neurosis derived its force, and it then became possible to treat them successfully.

4. *Concerning Fears of Examinations and Dreams of Examinations.*—Sadger notes that it was Stekel who first called attention to the meaning of dreams of examinations, showing that they really refer to sexual tests, never real examinations, and that they are dreams of consolation or

reassurance—a view supported by Freud. Sadger here describes one case which illustrates in a very good manner the nature of these phenomena, that of a young man twenty-five years old, in the first stages of dementia paranoides, who, just because of his psychosis, saw more clearly into his unconscious than do normal persons. He was suffering from persecutory delusions and hallucinations, and lived a solitary and introverted life. He had always been very dependent on his mother, and until puberty had slept in the room with his father and mother and had frequently witnessed their intimate relations.

Up to the age of fourteen or fifteen years he was the "best pupil" in the school, but at that period a complete change came about. Study as he would, the patient always had the feeling that he could not learn. At every examination he felt that the teacher was asking something he knew nothing about, which was set down in no textbook. The patient described his feelings about his condition: "Now what is this," he asked himself, "which is to be found recorded nowhere, which no one has told me, but which I must answer nevertheless? All my thoughts were so penetrated by the emotion of dread that I was incapable of entertaining any clear idea. My mind seemed void and empty. What was it then that I was afraid of being asked? Nothing that I knew, certainly. Then it was something that had no connection with real life. Perhaps it is a certain question which I carry in my head, of which my head is full, and with which my thoughts are constantly occupied. Of one thing I am certain—when I was fourteen or fifteen years old I was constantly afraid that the teacher would ask if I was in the habit of committing onanism; so it was something connected with sexuality. I was also afraid, perhaps, that the teacher would go further and ask what else I did—what were my relations to my mother. Too, I was very unwilling to permit my mother to go to the teacher, even when my standing in the school was good. All this reticence was obviously connected with sexuality. I was afraid that the teacher might ask my mother what I did at home. Still another fear distressed me: If I should ever give the teacher the right answer he might spring at me, attack me, and then something would happen—castration, of course. If I could keep from answering he would never be able to get any further and I would at least be able to preserve my penis—with which I separated the father and the mother. There seemed no escape from the painful situation, hence my deep depression."

When he had finished the history of his anxieties the patient broke out into weeping and sighing, and exclamations showing his deep emotion concerning his relations to the mother and his fear of castration by the father or the father substitute; that is to say, the examiner.

The patient had a great many dreams of examinations in which it seemed to him questions which he could not answer were asked. He knew something was asked but he did not know exactly what, and he was

seized with great fear. He realized that there was something sexual involved in the questions. Finally there was a dream in which the person holding the examination was the father instead of the teacher as in the other dreams. The patient feared to understand the question the father put to him, namely, whether he had observed the relations of the father and the mother. Answering would be castration, of which he had great fear, although he also had a voluptuous pleasure in contemplating its possibility.

Sadger finds that this dream of castration, added to many others which he met with in his experience, definitely confirms the view that the fear of examinations arises from the Oedipus complex, involving repressed wishes in regard to the mother and the fear of being castrated on her account by the father or someone representing him.

It is those who are suffering from fear of castration that are particularly subject to dreams of examinations. A factor conducing to both this fear and to enuresis is the early and frequent observation of the sexual intercourse of the parents. The meaning of the dreaded questions, which in the examination dreams is usually obscure, is somewhat as follows: How does the father perform the act with the mother? What does the mother's organ look like? These are questions which are deeply stamped in the child's mind. When in dream the person is obliged to pass again and again through examinations which he has the feeling of having already successfully passed with good results, it is possible to trace this obsession to early childhood phantasies in which he has successfully performed the sexual act with the mother—but with subsequent fear of castration. When later it becomes necessary to show his power to carry out the same performance in reality with a woman who is in fact a surrogate for the mother, the doubts, fears, and anxieties of childhood in the same connection are mobilized.

(Vol. VI, No. 3, 1920)

1. Intelligence and Deep Thought. IRME HERMANN.
2. On Collective Forgetting. THEODOR REIK.
3. Wishfulfillment in Earthly and Divine Punishments. GEORG GRODDECK.
4. Analysis of an Infantile Compulsion Neurosis. EUGENIA SOKOL-NICKA.
5. The Meaning of "Stepping Over." GÉZA RÓHEIM.

1. *Intelligence and Deep Thought*.—Dr. Hermann calls attention to the inadequacy of various definitions of intelligence in the older psychiatry and psychology. Intelligence, he states, is a thing easy to recognize, but difficult to define. However, in view of the importance ascribed to intelligence tests in recent years, it has become very necessary to know just what intelligence is. He endeavors to set forth what psychoanalysis has contributed to the precision of the concept. As the definition most usually adopted he cites W. Stern's: "Intelligence is the general capacity

of an individual to consciously direct thought to new requirements. It is the general mental capacity for adaptation to new problems and conditions of life."

The author then calls attention to the disadvantages of this approach to the subject, namely, that intelligence is understood as a capacity for adaptation and must therefore be presented, not descriptively, but teleologically, as a part of the general capacity for adaptation. From this point of view adaptation is more extensive than intelligence and cannot be defined as a sort of intelligence.

Psychoanalysis, the author says, may deal with Stern's definition in two ways: Either the definition may be taken as given and then be applied throughout the field of psychoanalytic research for the purpose of determining in how far it conforms to the results there discovered, or, on the other hand, what has been learned in the psychoanalytic field may be used to improve Stern's definition.

In psychoanalysis we find examples of mental adaptation as the individual passes from infancy to adulthood. Confronted with certain phases of life, with typical conditions, with new tasks, he is obliged to assume new attitudes toward them. The change from the pleasure principle to the reality principle, the abandonment of certain preliminary phases of belief in reality, the choice of new love objects, all involve new mental adaptations. All these problems may be solved wrongly, partially solved, or left unsolved. Now, is the person intelligent, the writer asks, who solves these problems rightly, who adapts himself to these requirements of life, and, on the other hand, is the person lacking in intelligence who cannot adapt himself to these demands (for example, in the sphere of love)? It is certainly impossible to answer this question in the affirmative. A person may be very intelligent and mourn the loss of a loved one too long, be unable to free himself from his sorrow; and the sexual pervert is often in no wise inferior to the normal person in intelligence. Adaptation to the love instinct is then a special form of adaptation which cannot be included in intelligence.

Again, as thought arises only where there is personal interest, those elements must be excluded from the sphere of intelligence which are not distinguished by "ego-interest." In the light of all this, Stern's definition would have to be modified thus: "Intelligence is the general capacity of the individual to consciously direct his thoughts to new requirements *in a sphere not emphasized by the love instinct*; it is the general mental capacity of adaptation of the individual to consciously direct thought to new problems and conditions *in fields possessing personal interest or capable of awakening this interest*." This correction brings us face to face with a new question: How is the field of personal interest bounded off from other spheres? In general only this much can be stated here: this sphere is differently bounded off in different individuals. It includes sublimated love-interests and depends on dispositions and experiences—

it is the effect of already achieved adaptations to reality. The conscious ego is one result of such adaptation. Thus we find that we cannot speak of consciousness merely as a present capacity of adaptation, but must take into consideration those adaptations which have already been made. *Ceteris paribus*, the more extensive the fields of interest are which the individual has already conquered the more intelligent he is; but this is mere tautology, and the real state of things is that from the standpoint of adaptation intelligence has two characteristics—it shows a present degree and a past degree.

In regard to the relation of the affects to thought, the writer says that adaptation by means of intellect is secondary or subordinate, and that adaptation by means of the affects which really interfere with thought may be regarded as the primary or phylogenetic form, these affects being more or less related to the love-instinct. For this reason the words "direct thought" in the definition must be modified to read "intelligence is the capacity to direct thought after the affects which retard thought have run their course."

Furthermore, suggestion is a factor so important in its relation to the intelligence that it has received a separate name, but it can scarcely be called intelligent adaptation. It is merely adaptation by conscious subordination to the will of another. In order to indicate the imperfection of adaptation by this means, we have to further modify the definition so as to indicate that the adjustment, to be intelligent, must exclude suggestion and be in keeping with the whole situation; for example, thus: "Capacity to direct thought to an adaptation which presupposes a breadth of interest in keeping with the entire situation."

Up to this point, the author continues, we have worked with the idea of adaptation as if it were a concept having a certain and definite meaning. We must now face certain ambiguities in the idea. In the field of thought adaptation may signify two things, namely, our strivings, acts, and volitions in reference to an external world which is regarded as static and unalterable, or it may consist in an adjustment to our own thought content which we have stabilized and then regard as though it were a part of an external world. The first sort of adaptation may be called "personal adaptation" and the second "adaptation of content." Thus we have not merely an adaptation to the actual objective world, but also to another world in ourselves—the world of values or of truths. Now this second sort of adaptation has different levels or depths. To explain what he means by "depth of thought" the author quotes Carlyle: "A deep, great, genuine sincerity is the first characteristic of all men in any way heroic." It is almost conceded, states Hermann, that "deep" scientific thoughts do not arise consciously and that between philosophical concepts and "magic thought" there is a certain similarity, both corresponding to affective interests. There are two ways in which this type of thought may correspond to primitive consciousness: it may represent

the solution of problems which were present in primitive consciousness (Newton's explanation of the falling apple), or it may revive the content of primitive consciousness. Thus Einstein's concept of relativity is a reversion to a primitive experience. (To realize this we have only to think how long the time seems when we are expecting something and how relatively short are the times of joy, and to recall how as a child one had to learn to direct one's self according to objective time.)

Having thus distinguished "depth" as a special quality of thought, the author proceeds to show the application of his concept to the measuring of intelligence. He would alter the definition to indicate that intelligence is only a partial component of the general mental capacity for adaptation—a component which may be subdivided into four minor capacities which are more or less independent of one another, *i.e.*, the actual breadth of intelligence and the capacity for progressively broadening it, constituting the "personal" form of adaptation; and, on the other hand, the actual average depth of thought and the capacity to progressively deepen it, constituting the capacity for "adaptation by means of thought content."

Thus, says Hermann, new objects are given to intelligence tests. By means of specially adapted tests it is possible to determine with a certain degree of probability the breadth of interest and capacity of adaptation in the thought spheres, but it is not possible thus to measure the "depth of thought." Only through empathy is one aware of the sincerity, inner conviction, inner harmony of another, and for this a certain affective affinity is necessary. When all these circumstances are taken into consideration the question arises whether psychoanalysis would not be the best means for ascertaining this "depth," particularly as it is a diagnostic analysis which gives information concerning those capacities of adaptation which are not included in intelligence but which are complementary to it. It must be clearly recognized that these complementary capacities are of equal value with intelligence and that a knowledge of the capacity of adaptation of one order is of little value without knowledge of the capacity of the other.

2. *On Collective Forgetting.*—The author seeks to show the connection between collective and individual psychological reactions.

In the course of a discussion a lady made reference to a book of which she was unable to remember the name. Three other persons present, men, tried to recall the name, but could not. At the lady's request Reik undertook the analysis of the incident and discovered associations with repressed complexes which clearly accounted for the exclusion of the name from consciousness. It became apparent that the three men were "sympathetically" infected with forgetfulness because of an unconscious recognition of the impulse which, in the lady, was responsible for the inability to remember. A description of the book permitted Reik to

recognize it as "Ben Hur," by Lew Wallace. The similarity of the name of the book to a Viennese expression, "Bin Hur," which means "I am a prostitute," was found to be the cause of the repression. A diagram of the associations of the various repressed thoughts which complicated the analysis is given.

In this instance, in which three persons repressed from sympathy what a fourth person was repressing, the author finds evidence for the view that human beings have other means of communication with one another than by conscious expression, and that there is a subtle exchange of unconscious content. He holds also that at certain higher levels of civilization repression is operative in everyone, keeping particular complexes and impulses and their derivatives from consciousness, evidenced by the fact that in the history of civilization successive repressions constitute advances and each generation is called on to repress, in the ontological existence, the ideas which have been left behind in the phylogenetic progress upward. It should always be remembered that the tendency to forget certain ideas is conditioned by the tendency to repress these ideas, and in the mechanism of this repression ambivalence plays a rôle, causing that which was once associated with pleasure to be associated with pain at a different level of civilization. In persons having the same education and experience, the forgetting of certain ideas would then follow as a group reaction, and where a single individual showed a tendency to forget an idea as unacceptable the same tendency would be present in others.

In conclusion, Reik expresses confidence that a better understanding of the phenomenon of forgetting in racial psychology will throw light on collective forgetting, since it is clear that the factors which determine forgetting and remembering, repression and return, are the same in individuals and in the race—in the flowing life course of the single being and in the countless generations of the enduring life of the race.

3. *Wishfulfillment in Earthly and Divine Punishments.*—Groddeck states that in his early practice he was struck by the frequency with which he met with persons who believed that after death they would come to life on the planet Mars. Later he became acquainted with Freud's theories and was able to establish a clear connection between this belief and the wish to return to the mother's body. One patient himself explained the connection of this idea with the name of his mother. This same wish to return to the mother assumes other forms and invests other symbols. Among these Groddeck notes the belief that death is a seed leading to another birth and to resurrection. The idea of being eaten by worms, beside its obvious meaning in connection with death, has a more symbolic significance arising from the association between worm and child. Also the widespread fear of being buried alive belongs here, as it is connected with the deeply repressed wish for incest with the mother and the longing for the fetal life which touches on the incest idea. From the prevalence in some places of the custom of burning the dead instead of burying them,

Groddeck traces the idea of cleansing fire and the belief in hell. A series of analyses confirmed his view, convincing him that the association between fire and death still lives in the unconscious, though it has disappeared from consciousness. Various myths also show the connection between fire and love.

Groddeck goes into detail in the analysis of hell: it is a dark hole with an entrance in the form of a tube and with damp walls. In this hole burns an eternal fire and here the devil works, a hairy fellow with the well-known signs of lust, the foot and horns of the goat. Another instance of this same symbolism Groddeck finds in Boccaccio's tale of the maiden and the hermit. Individual cases which Groddeck analyzed furnish examples of special forms assumed by the idea of torture hereafter. In these were shown the connection of castration and the sexual act, and between the flow of blood and emission (as in the legends of Salome and John the Baptist, of Judith and Holofernes, and of David and Goliath). To these associations he traces the popular excitement over executions, tales of atrocities in war, burning of houses, cutting off the breasts of women, etc. By the phantasies of one patient the connection between the medieval tortures of roasting and burning at the stake and the sexual act was illustrated.

In reference to the black color attributed to the devil, Groddeck notes that burglars, murderers, bogies, and other objects of fear are imagined to be of this color, and that with this symbolism is connected the unconscious sexual aversion to dark colored races: black or brown stands for night, darkness, and excitement; white, for daylight and respectability. Reference is also made to the connection between the symbolism of the devil and the anal erotic tendencies.

Suicide phantasies, Groddeck affirms, are always in close symbolical association with the governing sexual trends of the individual. Thus with men shooting and hanging are the most usual forms, representing ejaculation and loss of erection; with women the forms of suicide oftenest met with are poisoning and drowning, symbolic of impregnation or falling from a height (from chastity).

4. *Analysis of an Infantile Compulsion Neurosis.*—This article has been translated into English in the *International Journal of Psycho-Analysis*, Vol. III, 1922, p. 306, and reviewed by Dr. Smith Ely Jelliffe in the *PSYCHOANALYTIC REVIEW*, Vol. XI, 1924, p. 343.

In brief, it describes the cure of a boy, ten years old, in the space of six weeks. The outbreak of the neurosis was activated by the admonishment of a nurse, who, when the boy wished to climb through a window, said that if he went through the window God would not let him grow any more. The boy developed numerous obsessional symptoms which prevented him from performing any act without a long preliminary ritual. This behavior went so far that his mother was obliged to dress and feed him and he fell into a starving condition. In the course of the analysis

the old obsessions disappeared but were immediately replaced by new ones of more simple nature. Fundamentally they all had the same significance, their starting point being the idea of "transgression" (stepping over) related to onanistic practices. The patient was apparently entirely cured by the pedagogic and psychoanalytic methods employed. In conclusion the writer calls attention to the importance of the transference in obtaining good results, even when it is unsystematically or unconsciously employed by physician or teacher.

5. *The Meaning of "Stepping Over."*—To show the connection of the symbolism in the case described in the preceding article and that of certain legendary beliefs, Róheim cites popular superstitions concerning "passing through" and "stepping over." In Sokolnicka's case the outbreak of the phobia was activated by the admonishment of a nurse: a child must not pass through a window because then it will cease to grow. Róheim states that the boy's fear, as appeared in the analysis, was definitely connected with incestuous wishes in regard to his mother. Therefore going through the window does not in this instance signify sexual intercourse in general, but specifically incestuous intercourse, in which he would pass through the very genital organs from which he had once emerged. In keeping with this, the explanation for the popular beliefs and taboos in regard to passing through and stepping over is probably to be sought in its connection with the incest wish.

(Vol. VI, No. 4, 1920)

1. Contributions to the Psychology of Homosexuality. FELIX BOEHM.
2. Analysis of a Symptom. GEORG GRODDECK.
3. Dreams Illustrating the Symbolism of Water and Fire. H. FLOURNEY.

1. *Contributions to the Psychology of Homosexuality: I. Homosexuality and Polygamy.*—A long sojourn in a northern city permitted Boehm to make observations concerning the social life there prevalent. He found that members of the cultured circles showed numerous traits of erotic infantilism. The expression, "I could turn Catholic on account of that!" was often used as a substitute for the expression, "That is driving me crazy!" and he explains this usage as due to the fact, generally recognized, that in the more southern Catholic cities there is much greater freedom in the direction of sensual pleasure. The Protestant women in these northern cities are proud of wearing dark, inconspicuous dresses and avoid décolleté; engaged couples meet only in the ballroom, on the skating pond, or in the tennis court, and the entire social life is in keeping with these customs. The result is that a very strong and almost universal emphasis is placed on the homosexual components in the social life, of which one expression is the great interest taken in students' associations. In these clubs and sororities the most pronounced homosexual practices prevail, and companionship with the opposite sex is almost entirely dispensed with by the members.

The absolute chastity of girls of the better classes is a matter of course and the male students rarely undertake relations with girls of lower social station. Hence the brothel life in these sections is very pronounced; every city, no matter how small, has one or more open houses. Students belonging to the same association usually visit the same house of ill repute, with the result that the same girl is visited by various men, is discussed among them, and is recommended by one to the other, to the extent that certain girls are considered to belong to certain clubs or circles, and these female companions are frequently exchanged, or several members of the same association support the same mistress. Boehm observed that students who indulge in sexual relations of this sort were often tortured by ideas of guilt, to the point of attempting suicide, but without being able to break away from this form of life. In this Boehm sees a compulsive factor which he traces to the homosexual trend.

The contrasting conditions of life in a south German town, where there is much greater freedom of intercourse between the sexes, is then described by Boehm. Here he found much less promiscuity; exclusive attachments were formed between the male students and women companions; a sort of companionship grew up which almost resembled monogamous life. Young men made journeys in the open with their women companions, visited dances, theatres, concerts, and lectures—always with the same girl.

From these observations the author arrives at the conclusion that the heterosexual impulse is related to monogamy while the homosexual tendency leads to polygamous activities, and briefly expresses this relationship in the form of a geometrical proportion:

Heterosexuality: Monogamy:: Homosexuality: Polygamy.

This, he says, is a formula which may be applied to nations, strata of society, or to social circles. In support of this view he cites examples from the history of the Greek and Germanic nations. Boehm analyzes in this connection the life of married persons: the husband who seeks the companionship of men in the drinking saloon; the small man of inferior mental endowment who marries a masculine woman with slight physical charm but intellectually bright. In conclusion he states that he regards the brothel as the instrument of homosexuality, and a house of ill repute as a disguised means of satisfying homosexuality, but makes the reservation that only those men should be regarded as definitely homosexual who cannot give up polygamous activities in maturity, as a certain homosexual trend in early youth is not abnormal. Through the intermediation of the promiscuous woman the homosexual man indulges his inclination for the absent sex; in the last analysis it is the mother or father to whom his attachment has remained fixed, whom he is seeking. The homosexual woman attains the same end through the polygamous man.

2. *Analysis of a Symptom.*—The symptom analyzed was recurring

pain in the legs, which, the patient stated, was so severe as to prevent him from thinking. Analysis revealed unmistakably the patient's repressed hatred and contempt for the lame father with whom he identified himself. When the patient became fully convinced of this source of the disturbance the pain disappeared. Groddeck calls attention to interesting associations made during the analysis. To the question, "What causes pain in the legs?" the patient answered, "traveling," and referred to the Wandering Jew, Ahasuerus. Ahasuerus he associated with a person who is hated (sound association with the German verb, *hassen* meaning to hate), and further with Christ on the Cross who was hated. The patient made numerous associations with the word "cross," some of which were doubtless his own, but as he knew many of the symbols of the cross as they are described in psychoanalysis, Groddeck was convinced that the patient had taken some of them from psychoanalytic literature. In this connection Groddeck calls attention to the prejudicial effects in the treatment previous acquaintance with psychoanalytic literature may have. Some of the elaborations of the symbol were obviously taken from Groddeck's own works, and in the patient's conduct Groddeck sees evidence of a strong negative transfer, the patient's purpose being to thus manifest his contempt for the analyst. Groddeck states that he is always very cautious in drawing general conclusions from the ideas expressed by well read and naturally talented persons, but believes that for the treatment of the individual case it is unimportant whether any special thought comes from the patient's own experience or has been read somewhere; so much repressed material from the patient's own thought always crystallizes about the foreign element that its significance for his unconscious is nevertheless evident.

3. *Dreams Illustrating the Symbolism of Water and Fire.*—This article has been translated in full in the *International Journal of Psychoanalysis*, Vol. I, No. 3, and was reviewed by Dr. Smith Ely Jelliffe in the *PSYCHOANALYTIC REVIEW*, Vol. IX, 1922, p. 459. Briefly, dreams are given in which sentiments of inferiority, of sexual ambition, of erotic tendencies, and of incestuous feelings displayed themselves in a symbolic way by borrowing the images of water, liquid, or fire. Under their apparent diversity these dreams expressed the fundamental complexes which are at the basis of the psychoneuroses. Referring to Jasper's criticism that Freud confounds intelligible with causal relations, Flournoy hesitates to claim that complexes of infantile origin were the "causes" of the dreams, but considers the fact demonstrated that these diverse psychological manifestations present in themselves definite interconnections.

NOTICE.—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

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